MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

CONTENTS FOR NOVEMBER, 1910

EDITORIAL: PAGE

Ideal but Not Impracticable 687
The Hope of the Republic 688
Promoting Missionary Interest 689
The Report on the Congo 690
Note and Comment 691

GENERAL:

Congo News Letter: A Missionary Symposium 695
The Report of the Congo-Sudan Commission 707
Two-by-Two Evangelism in the Penobscot Valley—Rev. E. A. Davis 711
The Laymen's Missionary Movement—C. L. White, D.D. 717
The New Secretary of the Northern Baptist Laymen's Movement 720
Three Great Conventions—R. G. Seymour, D.D. 722
What Do Baptists Mean by Christian Comity?—L. A. Crandall, D.D. 726
Departure of the Missionaries 723
The Literature of the Kingdom—Samuel Zane Batten, D.D. 731
The World Survey 733
The Kansas Semi-Centennial 735

MISSIONARY PROGRAM 738

THE BAPTIST FORWARD MOVEMENT:

That Triplex Plan 740
The Student Secretary and His Work—Rev. Martin S. Bryant 741

MESSAGES FROM THE WORLD FIELD:

Dr. Barbour and Dr. Anthony Visit India. 742
Women's Missionary Movement 742
From the Far Lands 743
From the Home Lands 746
Chapel Car and Colporter 749

THE BOOK TABLE:

Reviews and Missions in the Magazines .. 751

FINANCIAL STATEMENTS 753

ILLUSTRATIONS: PAGE

A Gospel Wagon In Wyoming ..... Cover
The New Recruits Who Sailed in September ..... Frontispiece
Mission School in Session, Sona Bata, Africa 694
Map Showing Congo Missions Visited by the Commission 696
Rev. S. E. Moon's Bungalow at Kimpesi. 697
Mission School at Tshumbiri, Africa 698
Mission Chapel at Tshumbiri 699
Rev. A. Billington's House, Tshumbiri ... 699
The Commission and Friends on the Steamer "Henry Reed" 700
Vinda's House at Ikoko, Africa 701
Home of Rev. Thomas Moody and Wife, Lukunga, Africa 702
Orphans at Sona Bata, Africa 703
The Cataract Region of the Congo River. 706
Schoolboys at Banza Manteke 707
Baptist Church at Banza Manteke 707
Matadi; Baptist Mission in the Foreground 708
Men's Class, Congo Evangelical Training Institution 709
Rev. J. O. Gotass and Vinda, Ikoko 710
Indian Island, Old Town, Maine 711
Old Town Baptist Church 711
The Broad Penobscot at Old Town .. 712-713
Baptist Church, Passadumkeag 714
The Life of the Loggers on the Penobscot. 715
At the Home of N. H. A. Gammon; Dr. Leslie, Rev. E. A. Davis and Mr. Gammon 716
Rev. W. T. Stackhouse 720
T. H. Baxter Calling at a New Home in Wyoming 723
Four Colporter Wagons Dedicated During the Wyoming Convention 724
Winter Sheep Herding, Wyoming 725
Missionaries on the "Canada" 728
Missionaries and Children on the "Canada's" Deck 729
The "Canada" Leaving Boston Harbor. 730

PUBLISHED JOINTLY BY THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY, THE AMERICAN BAPTIST HOME MISSION SOCIETY, AND THE AMERICAN BAPTIST PUBLICATION SOCIETY

CORRESPONDING EDITORS FOR THE SOCIETIES

REV. S. R. WARBURTON C. L. WHITE, D.D. R. G. SEYMOUR, D.D.

FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

ADDRESS ALL COMMUNICATIONS TO MISSIONS, ROOM 801, 118 E. 28TH STREET, NEW YORK

Entered at New York Post Office as second class matter

The Publishers' Page

Our Aim: 100,000 Subscribers to Missions in 1910

IMPORTANT NOTICE TO SUBSCRIBERS

¶ It was the custom of the Missionary Magazine and Home Mission Monthly to continue sending those magazines to subscribers for some months after the subscriptions had expired, assuming that the subscribers would notify the publisher if they wished to have their subscriptions discontinued. ¶ At first it seemed best for MISSIONS to follow that custom. But the postal laws do not allow such liberty on the part of the publishers. The loss, moreover, on subscriptions which are not renewed is heavy. After allowing the magazine to come for six or eight months beyond the expiration date, subscribers are often incensed if a bill is presented, or object to having their renewal date back to the real time of expiration. ¶ We have decided, therefore, to adopt the policy followed by all the leading magazines, and HEREAFTER WE WILL DISCONTINUE MISSIONS PROMPTLY AT EXPIRATION. ¶ In every case a notification of the approaching expiration will be given to the subscriber. In the case of club-members the renewal should be handed AT ONCE to the club agent. All others should send direct to this office. It is hoped that our friends will renew promptly and so avoid missing even one issue of the magazine.

SUBSCRIPTION RATES

SINGLE ANNUAL SUBSCRIPTIONS, SEVENTY-FIVE CENTS.

IN CLUBS of Five or more, FIFTY CENTS. TO MINISTERS, FIFTY CENTS.

FOREIGN POSTAGE 25 cents extra.

ALL COPIES are sent to INDIVIDUAL ADDRESSES, unless otherwise ordered.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions must be discontinued unless renewed within four months.

REPORT promptly failure to receive MISSIONS.

THE DATE printed on wrapper indicates the time to which subscription has been paid. Change of date serves as receipt.

CHANGE OF ADDRESS. Send both THE OLD and NEW ADDRESS when requesting change.

REMITTANCES. Do not send LOCAL CHECKS or STAMPS, but NEW YORK DRAFTS or POSTAL or EXPRESS ORDERS, making them payable to MISSIONS.

LOCAL CHECKS cost us 10 cents collection, and consume all the profit.

ADDRESS ALL COMMUNICATIONS TO MISSIONS, Room 801, 118 East 28th Street, New York

MISSIONARIES IN GROUP

Left to right: Top row—F. C. Mabee, Rev. J. R. Bailey, M.D., C. L. Foster, Rev. L. C. Hylbert, Rev. G. R. Kampfer.

Second Row—Rev. B. J. Rockwood, Miss M. F. Moran, Mrs. Bailey, Rev. D. C. Holton, Rev. F. H. Knollin, Rev. J. W. Stenger, M.D., Mrs. Kampfer, Miss E. A. Bacon, M.D., C. B. Lesher, M.D.

Third Row—Mrs. B. J. Rockwood, J. G. Woodin, M.D., Miss H. L. Dithridge, Miss E. R. Price, Mrs. Holton, Mrs. Knollin, Rev. M. L. Streeter, Rev. C. H. Ross, J. C. Humphreys, M.D., Mrs. Hylbert.

Fourth Row—Miss C. L. Johnson, Mrs. Woodin, Mrs. Cressey, Rev. E. H. Cressey, Miss H. V. Petheram, Miss F. M. Rorer, Mrs. Streeter, Mrs. Ross, Mrs. Humphreys, Mrs. Lesher.

Fifth Row—Miss Anna A. Martin, Miss Elena C. Lund, Miss Grace Williams, Miss Ella J. Draper, Miss Ruth D. French, Miss Esther D. Nairn, Miss Elsie M. Northrup.

THE NEW RECRUITS FOR THE MISSION FIELD WHO SAILED IN SEPTEMBER FOR THEIR FIELDS (See preceding page)

MISSIONS

VOLUME I NOVEMBER, 1910 NUMBER 11

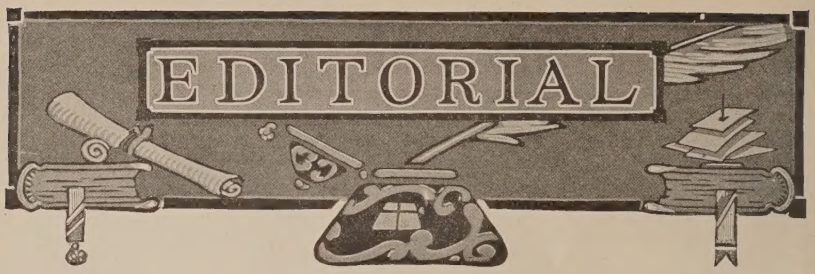
Ideal but Not Impracticable

MISSIONARY people, by the nature of the case, are idealists, says the centennial report of the Prudential Committee of the American Board, in a statement which, with change of the name Congregational to Baptist, will apply with equal force to our constituency. They should be on their guard lest they become impracticable idealists, arguing about missionary measures from their own mental states and nobility of character, rather than from a comprehensive view of human nature. It is easy for us to demand a quality and degree of interest in others which it is not reasonable to expect when we take into consideration their antecedents and education. The problem of the Board, on the home side, is to understand the mental and spiritual attitudes of a large mass of people—the great denominational constituency—scattered in all parts of the country, of many types, and of divergent local interests.

¶ In adapting our measures to this complicated constituency, our standpoint should not be the ideas and preferences of the few who are already deeply interested in the work, but of the great mass who care for none of these things.

¶ OUR PROBLEM IS NOT THE ONE-TENTH WHO GIVE TO THE BOARD, BUT THE NINE-TENTHS WHO DO NOT GIVE.

¶ In each generation the work must be done over again in the light of human nature as it then exists, not as we would like to suppose it to be. In planning for advance let us keep true to every high ideal, but let us have our feet on the ground. Let us strive to know the people of our churches in their own world of thought and interest, and so adapt our missions to actual rather than to imaginary conditions.



The Hope of the Republic

ACCORDING to Father Vaughan, an English priest who has been visiting in this country for a week or two and consequently knows all about our situation, the only hope for the Republic lies in the Roman Catholic Church. If that were true, it would be admitted at once that the Republic is in a bad way, and that the greatest democratic experiment of history is doomed to defeat. The priest declares that Protestantism is a decaying and dying thing, giving as his authority for the startling statement the name of a certain bishop of a small and almost unknown sect, who is said to have said so at some convention. Of course, then, it must be true, even though Protestantism has been going along quite unconscious of its moribund condition, and acting as though it were very much alive.

The Presbyterian ministers of New York, however, doubted the truth of the statements made by the courageous Father, and reminded him of some facts. In face of these, he replied that he did not mean that Protestantism was dying out as to wealth, influence and numbers, but that it had proved an absolute failure as the source of spirituality. It was spiritually dead. For this reason, he declared, "the future of the United States depends upon the wealth, loyalty and service of her Roman Catholic population." Dr. Aked dealt with the priest and his assertions in vigorous manner from the Fifth Avenue pulpit, "pricking the bubble of Catholic success" effectually.

As for Father Vaughan, he is either inconceivably ignorant of the facts of history or amusingly oblivious to them. And it is a coincidence that he should be making his assertions and the Catholics generally be indulging in rhodomontade at the very time when Spain and Portugal are struggling to free themselves from the church control that has kept them in illiteracy and general hopelessness, and when in every priest-ridden country there is revolt and revolution in process or impending. It sounds strange to hear, when it is being discussed whether the Pope shall remain in Italy or be transferred to some other country, that the only hope of America lies in an ecclesiastical system that has failed to maintain its power in any country where it has possessed absolute dominion over the lives and consciences of men.

It has been held as an axiom here that the hope of a republic must lie in the intelligence of the people, therefore in its schools. But the Roman Catholic Church has always been the inveterate foe of general education, and is to-day trying to undermine the public school system that has made this country. The Catholic peoples are the illiterate peoples. The Church has had reason to fear the schools. The reading of the Bible itself has been too dangerous to allow. Why is the Pope just now forbidding under most solemn penalties the reading of magazines and newspapers—even Catholic ones—by students for the priesthood? The Church is afraid even to have its prospective leaders know what their own thinking men are saying and writing. Nothing is dreaded so much as Modernism, which is another name for individual thinking. The Pope would confine the

leaders of the church to an education that would simply mean the Church dogmas and ceremonies and papal decrees and unhistorical church history. If this is true of the leaders, what kind of an education would this country have for its masses if the Roman Catholics controlled education? Let the few and inadequate parochial schools and the multitudes of uneducated in Catholic countries answer.

But strangest of all is the priest's assertion that for the culture of the spiritual life there is no opportunity outside of the Roman Catholic Church. We are ready to recognize the consummate ability of Roman Catholicism as a political engine and a controller of the conscience. But when it sets up as a creator of spiritual lives, the promoter and the only preserver of ethical conduct, and the embodiment of upright character, the only fair answer is that "by their fruits ye shall know them." On the face of it, one would not suppose that Catholic Spain and Portugal and Mexico, or Catholic Italy, Ireland, Cuba or South America presented a higher type of morality and righteousness than England, Germany, or the United States. It may be that we have not known these countries, and have been mistaken as to our own progress in civilization and religion. It would be invidious to go further and say that the ethical and spiritual differences between the Roman Catholics and Protestants in this country had not made the former so conspicuous as to render them uncomfortable. As a type of Roman Catholic citizenship and political leadership, Tammany Hall has been widely recognized, but not particularly for its special sanctity. In the great movements for social and moral betterment, we have not noted that the Roman Catholic Church was at the forefront. If the roll of Protestant names were to be extinguished from our history, there would be little left in that line for our glory as a nation.

It is doubtless well that such men as Father Vaughan and Cardinal Logue, primate of all Ireland, should come over to make statements which by their very foolishness and bombast and inaccuracy bring out the true position of affairs. At a time when such a gathering as the Eucharistic Congress in Canada gave opportunity for magnifying the Church, self-glorification would be natural. But it is also true that these men are speaking with a purpose underlying their declarations. The wish is father to the thought. Repeatedly the same sort of assertions as to the growing domination of the Church and its plans to control school funds and preserve the Republic are made by priests, bishops and archbishops. Much more than that, there is a steady increase of the religious orders and of legislative lobbying. And it is therefore proper, in such a time of over-boastfulness, that Protestants should remind themselves and all others who are interested, that the hope of the Republic remains where it has been from the beginning, in the hands of a people who will perpetuate on these shores the blessings of civil and religious liberty, absolute separation of Church and State, and those institutions of government, learning and religion which Protestantism founded and has fostered.

Ⓜ

Promoting Missionary Interest

WE have been much interested in articles on "How to Promote Missionary Interest," contributed to the *Standard* by O. Hanson. He says that in spite of the abundance of excellent missionary literature and the attention given to missions by the secular and religious press, the rank and file of our churches nevertheless are very meagerly informed in regard to the leading facts of our modern missionary history. So far as our observation has gone, he is quite right in this. How to remedy this is the important question. Here, he says, as along every other line of church work, the pastor must take the lead. "A book on missions, a magazine article, or an occasional address by a returned missionary, can never take the place of the word from the pulpit as it comes from the well informed pastor who has the world view and the world vision." Quite right again. The pastor alone can familiarize his people with the "New Acts

of the Apostles." If he will do this, with as careful preparation and as much enthusiasm as he throws into the rest of his preaching, we are satisfied that he will always find a responsive and delighted people.

There is nothing dry or dull about modern missions in the hands of a minister who has felt the sacred fire of missionary zeal. There is a breadth of vision and a volume of incident that cannot fail to sustain interest in the enterprise of the ages. There is in our Baptist history, as Mr. Hanson points out, a wealth of material which it is of utmost importance that our people should know. The glorious past and the equally glorious present should be made to live before congregations, as a means of stimulating faith and gifts and desire to serve. The suggestion made is worthy of consideration, that as a fitting preparation for the World Baptist Congress next year every pastor ought to present our Baptist work in a series of sermons covering the whole field at home and abroad. We agree with him that this would be of the greatest educational and inspirational value, leading to a new realization of the fact that we are wielding a world influence. We wish the *Standard* would reprint this article in a leaflet and scatter it broadcast. The writer might render still further service by preparing an outline of sermon topics for such a course as he suggests and evidently has clearly in mind. We should be glad to publish it. More educational work must be done along missionary lines by the pulpit if the church members as a whole are to take a living interest in the world's evangelization.

Ⓜ

The Report on the Congo

THERE will be general agreement, we think, as to the soundness of the conclusions reached by the Commission sent to the Sudan and the Congo by the Foreign Mission Society. We give the recommendations elsewhere, and also the most interesting news letter from the Congo missionaries. The report emphasises the fact, which is becoming more and more appreciated, that the issue in Africa is between Christianity and Mohammedanism, not between Christianity and paganism. The Moslem is the zealous missionary not alone in Africa, but in India and in every land where Islam has a foothold. While Christianity must not fail to meet this powerful antagonist, it will not do to oppose by feeble and inadequate means. Our missions in fields where the Mohammedans are strong and aggressive must be strong enough to command attention and respect. Therefore it is wise not to enter such a territory for new work until we are prepared to push it vigorously and meet the large expense involved.

Especially is it wise not to take on new work when we have work already on hand that imperatively demands enlargement and strengthening at all points, as does our work in the Congo field. The finding of the Commission as to the quality of the Congo natives will reassure many who have lacked definite information on that point; also as to the enduring powers of white missionaries in the Congo climate. The results of missionary effort must be judged in each case according to the situation. The lower in the scale of development and civilization a people are when Christianity begins its uplifting work, the longer must be the time allowed and the greater the patience. But surely the Congo missions have not lacked in fruitfulness, and it would be difficult to find a more consecrated and hopeful body of missionaries than those who labor there. The Commission's visit and report have not only put new heart into the Congo workers, but should awaken such interest at home in this field as will ensure its adequate manning and equipment for extension.

Ⓜ

¶ The King Edward Memorial in Madras, India, is to take the form of a Hospital for Consumptives, and this meets with general approbation. It is estimated that not less than one hundred thousand sufferers are in need of the advantages of such an institution. No memorial could be more appropriate or more needed in South India.

Note and Comment

THE pressure upon our pages this month is overwhelming. First and large place is given to the Congo field, partly because that is a present point of interest, and partly because of the unusual character of the "human document" that comes from the missionaries in their "News Letter." We shall take a keener personal interest in them hereafter. The Laymen's Missionary Movement also demands emphasis in connection with the coming of the new Secretary of the Northern Baptist Laymen's Movement, Mr. Stackhouse, who led the Movement in Canada, an account of which will be given next month. For the rest, we cannot go into details where there is such variety of interest, with a world sweep. You will not wish to miss a single page. And if your special article was crowded over, look for it in December—together with the great article on Mexico. There are so many good things coming in MISSIONS that our subscribers should be glad—as we are—that they are alive.

¶ Dr. Crandall begins the discussion of the important subject of interdenominational comity. We have not asked others to write, believing that volunteers will be found. Let us have all the opinions.

¶ Speaking of the union of Baptists and Free Baptists, the *Congregationalist* says "it is growing difficult to see why Congregationalists and Baptists should not become one denomination." Come along, brethren, the way is open and the welcome ready.

¶ The Foreign Mission Board is planning for an elaborate celebration in 1913 of the landing in Burma of Adoniram Judson, its first missionary. A commission of one hundred will have charge of the celebration, which will culminate in the centennial of the founding of the Society in the spring of 1914.

¶ The centennial of the American Board of Commissioners for Foreign Missions was the missionary feature of October in this country. We shall have an account of the celebration next month. The story of the Board has been written by Dr. Strong, editorial secretary, and forms a volume of great interest and value. The fact that Judson went out as one of the first group of foreign missionaries sent by the American Board will forever link that great body with our missionary history. In speaking of Judson's change of views and consequent separation from the companions with whom he had previously been associated, Dr. Strong says that what seemed a mysterious and baffling event proved to be the providential means of raising up another great missionary organization to aid in the evangelization of the heathen nations.

¶ It is necessary to guard the church doors against the numberless applicants representing "miscellaneous" and unrelated causes, unless we wish to write deficit against the names of our denominational societies or restrict them in their great work. It is astonishing to see how independent appeals are permitted to drain the resources that properly belong to needy home and foreign fields. Pastors and deacons should become guardians.

¶ The point seems to be well taken that Portugal has no right to expel 20,000 of her monks and nuns, thus throwing them upon some other country. What she chooses to do with religious orders in her boundaries or with the property possessed by them is her own matter. But when people are expelled, that is an international affair. For example, Spain

will not take the Portuguese outcasts, nor Italy, since she is overburdened already by this class, nor France. America seems the most probable refuge, but we have no use for them, nor has Great Britain. The case of Russia and the Russian Jews is analogous. We have contended that Russia has no right to drive her Jewish population to other lands, and the nations ought to make such acts of expulsion impossible. This is a matter for the International Court at the Hague to consider.

¶ The reports from Northern Minnesota and across the Canadian border are distressing in regard to the heavy loss of life and terrible destruction of homes and property by forest fires. The death list is likely to go over the thousand mark, and the homeless and destitute number thousands more. This touches the field of our home mission activities, and there must be many of our people among the sufferers. Appeals for aid have been made, and doubtless there will be generous response.

¶ In a letter to the editor, Rev. Frank H. Levering, of the Telugu Mission, after reciting the defeat of the bill to remove the disabilities of converts to Christianity in the Mysore State, says: "The longer I live in India the more firmly do I become convinced that ethnic religions have to support themselves by intolerance of other faiths. They must buttress themselves about with legal restrictions of all kinds. The Hindu religious system, freed from the help that caste gives, would go by the board. It will eventually." It should be said that the *Madras Mail,* one of the best and most influential Indian newspapers, strongly advocated the bill. The government, however, had not the courage to pass the bill in face of a "little but loud-voiced sectarian opposition."

¶ Secretary Barbour, of the Foreign Mission Society, sailed from Boston on Saturday, Oct. 8th, on his tour to the mission fields in the Far East. He was accompanied by Prof. A. W. Anthony, who will visit our missions and also those of the Free Baptists, which are to come under the management of the Foreign Mission Society, according to the terms of union in missionary work. We shall hope to have some interesting correspondence from Prof. Anthony.

¶ A conference of Free Baptists and Baptists was held on Sept. 19th in the Home Mission Rooms in New York concerning the union in missionary operations. Representatives were present of the Free Baptist General Conference and the American Baptist Home, Foreign and Publication Societies. The question of transfer of work was discussed, and a committee was appointed to carry out the recommendations, if approved by the various bodies represented. The meeting was exceedingly pleasant, and it was felt that one more step had been taken in the right direction. Time and acquaintance will surely bind these branches of the church together. MISSIONS has in preparation an article descriptive of the mission work of the Free Baptists, and will give the same attention to their mission fields that it does to our own—for they will be our own. We rejoice in the enlargement of the family circle.

¶ We are not wont to think of the evangelistic possibilities and missionary needs of our older States in the East, but they are worthy of consideration. In the article on another page, a former pastor of Old Town, Maine, tells how a local church through its pastor and lay workers influenced a whole rural district and added many to the church. The story is characteristically told and full of suggestiveness. There are hundreds of churches that would find new spiritual life and power if they would discover the unconverted in their neighborhood and set about a home mission work like that "'way down East."

¶ Oklahoma has a population of 1,651,961, according to the new census, an increase of over 109 per cent. over the combined population of Oklahoma and Indian Territory in 1900. And the fine land is still attracting settlers from further east and south. The State has a great future of prosperity. Its religious progress is gratifying also, and the home mission work of earlier years is bearing rich fruitage.

¶ It is always surprising to see how much a word fittingly spoken by the right person will accomplish. This applies to all Christian work and enterprises, including the securing of new subscribers for MISSIONS. Where we have live wires in our district secretaries and pastors, instantly the names begin to come in. Our agents are doing most faithful work, which is thoroughly appreciated, and they realize the essential aid which is given them when the magazine is brought before the people in a few words from the pulpit or platform. In many churches a regular campaign is carried on under the auspices of the missionary committee or young people's society, and the renewals indicate that when a subscriber is once secured it is not difficult to retain the name on the list, which is growing. Still there is large room for improvement, as the colored preacher said of himself. Our aim is no less than a club in every Baptist church in our constituency—and we should not object to going outside even of that.

¶ The December number will have Mexico for its leading feature, and will be one to keep on file—a fate that might well befall each issue, from MISSIONS' point of view. Dr. Barnes, Dr. Sale and Superintendent Brewer will describe the visit of the deputation and the celebration of Mexico's centennial in a way sure to hold the attention, and the photographs secured by them will make it possible for our readers to see through their eyes. The report of the deputation should throw much light upon the missionary conditions and needs of our next-door neighbor. The evangelization of Mexico is a matter of inestimable importance to the welfare of the United States. We hope that this deputation may do much to awaken our people to this truth, to which we have been altogether too oblivious in the past.

¶ The census gives New York city a population of 4,766,883, an increase in the last decade of 38.7 per cent. Taking the church membership figures of last year as a basis, since those for 1910 are not complete, the number of church members in the five boroughs is 1,310,421, or 37.2 per cent. of the new population total. The growth has been divided evenly between the Protestants and Roman Catholics. It is calculated that there are at present 440,783 Protestants to 1,310,431 Roman Catholics, but it must be remembered that the system of counting is different. Thus the distribution of the religious attachments of those who attend places of worship was placed in 1906 as Protestant 40.06, Catholic 39.00, Jewish 20.13, other bodies 0.41. But the fact of vital concern is the showing that 62.8 per cent. of the population is outside of the churches. When the children have been subtracted, there remains a multitude of men and women to be reached by gospel influences.

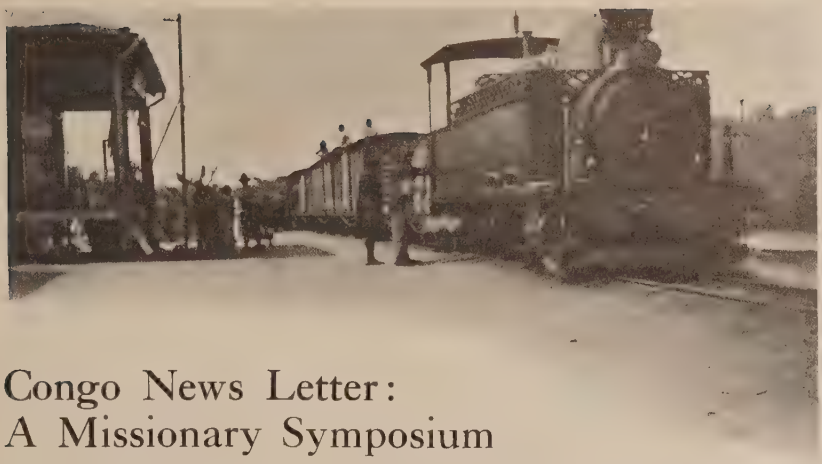
¶ They certainly do some things better in India than we do. The *Madras Mail* has a dispatch from Simla which says that "in exercise of the power conferred by section 19 of the Sea Customs Act of 1878, the Governor-General in Council is pleased to prohibit the bringing by sea or land into British India of cinematograph films of the Johnson-Jeffries fight." Thus by a wise law India escapes an infliction and evil which in this enlightened Christian land we seem powerless to prohibit in such great centers as New York.

¶ It is worthy of remark that the Baptist Associations where the number of conversions is largest are also the Associations where the missionary spirit is most in evidence and the missionary contributions the most liberal. A genuinely spiritual church is sure to be missionary.

¶ The harsh treatment of East Indians in South Africa is given by the special correspondent of the London *Times,* who has been writing so ably on the unrest in India, as one cause of that unrest. The grievance is not concerned with free immigration, that is not claimed; but resentment has been aroused by the measures adopted to expel Indians who have long been settled in South Africa, among them men of education and position and even some born there. It is among these Indians that our missionary, John Rangiah, is working.

CONTRAST THIS WITH THE HOPELESS OUTLOOK OF THE CONGO CHILDREN BEFORE THE MISSIONARIES CAME
IN CHRISTIAN EDUCATION LIKE THIS LIES THE HOPE OF THE DARK CONTINENT, WHICH SHALL BE MADE LIGHT

MISSION SCHOOL IN SESSION AT SONA BATA, AFRICA: NOTE FIGURING ON BLACKBOARD, ALSO THE MAPS AND PICTURES
SAVAGERY AND BARBARISM, IRRESPONSIBLE TYRANNICAL TRIBAL GOVERNMENT IN WHICH NO LIFE WAS SECURE, ARE
GIVING PLACE TO PEACE AND ORDER, SAFETY AND OPPORTUNITY, THROUGH CHRISTIAN MISSIONS



Congo News Letter: A Missionary Symposium

THE VISIT OF THE CONGO-SUDAN COMMISSION, MAY 26 TO JULY 20, 1910—REPORTS FROM MISSIONARIES OF THE STATIONS VISITED—ENCOURAGING EFFECTS OF THE VISITATION

AT our Conference at Matadi it was thought that something should be done to commemorate the notable visit of the Congo-Sudan Commission. A circular letter containing accounts of their visit at the different mission stations seemed to be the best available means. A committee was appointed consisting of Messrs. Geil and Metzger and Mrs. Frederickson to consider plans for this letter, and also to study the problem of a mission periodical such as is published on some of our other mission fields. The committee decided for the circular letter and asked Mr. Moon to copy the same.

THE CONFERENCE AT MATADI

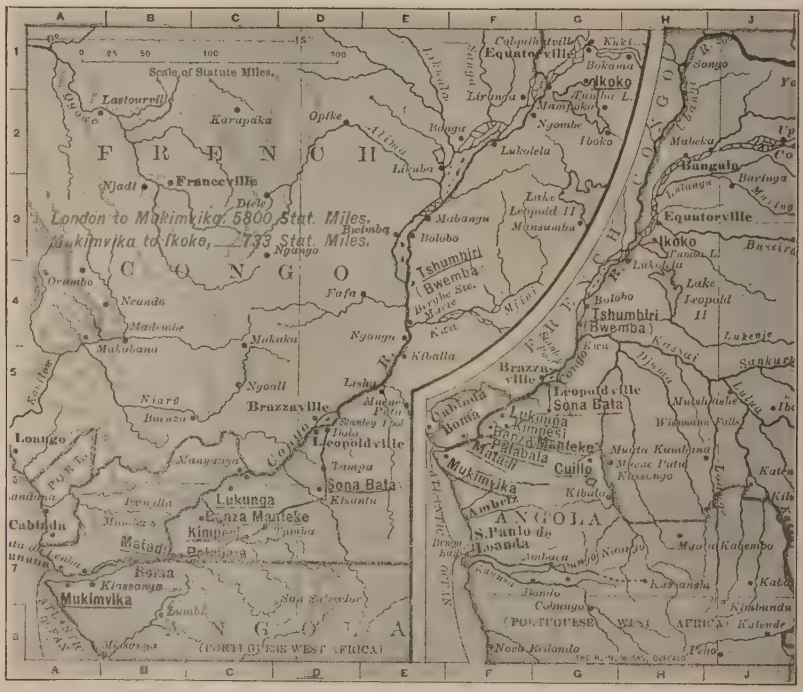
Rumors of many sorts and from many sources filled the Congo air, but one sure sign was the faces of the members of the Commission—Rev. Drs. F. L. Ferguson, Johnston Myers, and J. H. Franklin, who arrived at Matadi by the steamer *Bruxellesville* May 26, 1910. They had not been able to call at Mukimvika on their way up the Congo River, so here at Matadi they had their first sight of our great mission work. They saw the important business interests of our mission done with system and dispatch unexcelled, and at the same time the educational and evangelistic work was not neglected, in fact, being done well enough to furnish a splendid opportunity for the right kind of a man and his wife to assist in this most important phase of the work. On Sunday a splendid congregation of men attended the services. They saw the boatmen building a fine new stone wall around the mission grounds when not engaged in carrying loads or passengers' baggage. Here is a fine stone chapel, store-room for transport loads, and new book-room built under Dr. Sims' supervision. In addition to the fine old mission house which is doing good service there is a visitor's house, which the Commission appreciated so well that they gave evident approval of Dr. Sims' plans for a new and commodious eight-room structure. The dispensary is the busiest corner of the compound, for here often the work on the accounts begins at half-past four in the morning and by sunrise the natives are on hand for treatment and medicine, and

on throughout the day, with the exception of the noonday siesta, business, accounts, and dispensing medicine fill up all ordinary days until steamers are in, when receiving guests, taking care of their baggage, making out their various State, postoffice, and customs papers, and getting them off, bag and baggage, chop-box and all, on the morning train at half-past six, fill them to overflowing.

One of the things which Dr. Sims mentions concerning the visit of the Commission at Matadi was the sudden revelation to him that the critical moment in the life of our A. B. F. M. S. Congo mission had come. On the Sunday, as he was explaining to the native congregation in the chapel the reason for the coming of the Commission, he broke down, for, as he says, it struck him that these men's reports at home would determine the future of our mission for good or ill. But happily they were men whom we learned to love and trust and they made us all feel that our work should be better supported than ever.

THE ITINERARY OF THE COMMISSION

From Matadi the Commission traveled by train to Leopoldville, stopping off twenty-four hours at Kimpesi, where they inspected the work of the Union Training School while the students were in session. From Leopoldville they took mission steamers for a trip on the Upper River, visiting our stations at Tschumbiri and Ikoko, and also Bolengi, the station which we had to abandon at the time of retrenchment years ago. They also visited in passing the intervening missions of the Baptist Missionary Society (English). Returning to Leopoldville, they took train again, visiting Sona Bata. At Thysville they left the railway for a long caravan trip in order to visit Lukunga and Banza Manteke. En route they saw the large mission station and school center of the Baptist Mission-



MAP SHOWING CONGO MISSIONS VISITED BY THE COMMISSION. THE LEFT SECTION IS ON A LARGER SCALE; THE RIGHT COVERS MORE TERRITORY

REV. S. E. MOON'S BUNGALOW AT KIMPESI, WITH MR. AND MRS. MOON

ary Society at Wathen and the Swedish Missionary Society's station of Mukimbungu. After a tramp of eight hours from Banza Manteke they reached the railway again at the Lufu station and went on down to Palabala Gare, from where they climbed the great Palabala hill and spent a night at that historic station, and the following day went down to Matadi, where they spent several days in conference with the members of our mission. By arrangement with the Dutch House at Banana they were able to engage their steamer to take them to Mukimvika, and then across to Banana to catch the French steamer, July 20.

This remarkable tour was made as planned, schedule time was kept, and not one of the party was ill throughout. Great credit is due to Mr. Clark for the care and wisdom which he showed in conducting the party, three of whom were unused to tropical travel.

KIMPESI

Things move fast sometimes in Congoland, at least, they did on Monday, the 30th of May, when we received a two-hours' notice that the Commission were on the train en route for Kimpesi. All hands put to work and when the train arrived we were at the station with the students to welcome our long hoped-for visitors. We were disappointed that the visit was to be so short, but we lost no time in showing them about and discussing the plans of the school, its prospects and needs, and its relation to the work of our mission stations.

Unfortunately our colleagues were away attending a committee meeting at Leopoldville, but as far as possible the regular program of the school was carried out. The Commission saw the students in their homes, at their studies, and at their work. As it happened, they had just begun brick-making and were very anxious to put on sackcloth and demonstrate what good bricks could be made without straw. At the regular prayer hour in the evening each of the members of the Commission and Mr. Clark gave the students a message which was interpreted by one of the students.

It was very impressive to note how these men, many of whom were superstitious heathen just a few years ago, evidently appreciated the importance of the event. They seemed to feel that these distinguished visitors indeed represented the people who were sending them their teachers to enlighten them and their needy people. They seemed to have a new sense of gratitude to God for the

light which they had received, and a new desire to carry that light to their brethren who still sit in darkness and under the shadow of death.

This visit was all too brief, but it was lasting in its influence upon the students who never failed to pray for the Commission as they were making their journey through this strange land where perils to life are so great, and that they might be able to return to their own land with a message to the people who sent them. *S. E. Moon.*

A COMMISSION TO THE CONGO MISSION FROM AMERICA!

We have often longed for this, but some of us began to think we were getting too old to live until it reached us. Again we were a little nervous when it was proposed that the Commission should go to the Sudan first; then rumors reached us that Congo might have first innings and our hopes ran high, and suddenly, before we could receive any definite news, the steamer *Endeavor,* of the British Baptist Mission, was putting to our beach with the long looked-for Commission on board. We had no opportunity to get up a demonstration, not even to put up a flag, but perhaps it was just as well or better that the Commissioners should see things in their everyday dress. In our own way we missionaries and the natives gave the brethren a hearty welcome and we believe they were content to take us as we were. It was Saturday noon (July 20), and the ladies had to move around to get all in shape before sunset; meanwhile, the Commission visited some of the villages and climbed the hill at the back of the station (some four hundred feet) to get a general view of the district. In the evening they joined us at a church meeting, part of which was devoted to an account by Mr. Metzger of a recent journey in the *Henry Reed* made by himself and Mr. Hartsock, up the Kassai, Mfini, and Lukenje rivers and Lake Leopold II, prospecting for a move forward, and again we were made to hear the Macedonian cry, "Come over and help us."

Sunday was, as usual, a busy day. At 7 A. M., prayer meeting; 10 A. M., service; 11.30, baptismal service; 3.15 P. M., Sunday school; 4.30 P.M., communion service; 7.30 P. M., service. In

MISSION SCHOOL AT TSHUMBIRI, AFRICA, IN FRONT OF CHAPEL

the morning Dr. Myers spoke, and in the evening Dr. Franklin and Dr. Ferguson, and we believe it was a holy, happy day to most of those present.

Monday the Commission packed up, and at 10 A. M. steamed away on board the *Henry Reed* for Bolobo, where they would rejoin the steamer *Endeavor*. We knew about the date of their return, and so invited the evangelists, teachers and

MISSION CHAPEL AT TSHUMBIRI

church members from the outposts, and they came in good numbers. The sun had set before the steamer *Livingstone*, of the Congo Bolobo Mission, arrived at our beach, but there was a large crowd anxious to get a sight of the *Bampomba* (Seniors) who had come to visit us. When we gathered in the evening the chapel was too small to receive all who came. Dr. Myers again spoke and the missionary translated into Bobangi, the general language spoken in the district, but as there were present many women from the Baboma tribe, one of their own people interpreted part for their special benefit. It was an evening long to be remembered. In the morning the day school gathered, and our friends had an opportunity of seeing something of the eagerness to learn and the need of further help.

Then we stood or sat for a photograph and soon after many hands and handkerchiefs were waving good-bye to our distinguished visitors.

Thank God for the visit of the Commission, for whom we and the natives had been praying for months. They brought a present blessing, and we feel sure the future blessing will also come. The friends who pray for us and support us are, we fear, sometimes very shadowy, being so far away, but our people will now have a much better idea when we tell them of the love and of the kindness of the brothers and sisters who live across the water; the existence of these is now more real to them, and we seem to have been brought much closer together.

The Missionaries, Tshumbiri.

GREETING AT IKOKO

It was a day of rejoicing and great pleasure when the steamer *Endeavor* was sighted on Lake Tumba, July 25. We had informed our Christians that it was bearing our Commission, accompanied by Mr. Haines and their former teacher, Rev. Joseph Clark. Most all of the people of Ikoko, both Christian and heathen, and a number from small towns nearby, were gathered on the beach singing hymns as the steamer approached the beach. A great demonstration was made

REV. A. BILLINGTON'S HOUSE, TSHUMBIRI

when Mr. Clark set foot on shore. The people gathered around him and carried him over the heads of the crowd, making an effort to tie him so that he would not leave them again. Mr. Clark, however, persuaded them to go and greet the Commission, which they did.

Our Sunday services were very well attended, the temporary chapel being filled and about as many more seated on the ground outside. Through the kindness of Mr. and Mrs. Stonelake, who gave the use of the *Endeavor*, we were able to go to Ntondo, one of our outposts across the lake. From there we made a short trip inland to give our

Commission an idea of the people and country.

The Commission left on Tuesday, but made us rejoice in the fact that we would have them back again for the following Sunday. With the steamer *Henry Reed* I went to Bolenge to bring the Commission back to Ikoko. When we returned here we were met by a large and enthusiastic crowd. The evangelists and their wives, Christians, and inquirers from our twelve outposts (some of them three or four days' journey away), came to meet these men from America and to greet Mr. Clark. Again there was another demonstration of love and respect. Mr. Clark and Dr. Myers were lifted and carried through the crowd to the house.

On Sunday we baptized thirty-nine candidates, Dr. Myers assisting. The Sunday school roll books on that afternoon showed an attendance of 593 pupils. In the evening each of the members of the Commission, also Mr. Haines, gave a short talk, Vinda doing the interpreting.

The visit of the Commission to Ikoko will ever be remembered by the Ikoko people. To show the importance they attached to this visit, it will suffice to record the action of the Ikoko church in appointing a committee to request the Commission to send Mr. and Mrs. Clark back at once and to send ten more white teachers to help in this great work of evangelizing the great numbers of heathen about Ikoko. They brought firewood for the steamer freely, and when, for the great abundance of firewood they brought, a present was suggested, they refused, saying the only present they wanted was men to teach them and help them in the work of saving their brothers and sisters who do not know Jesus Christ. I hope and pray that this appeal will sound so loudly to all of the Northern Baptists that they will send laborers into this work at once. The present situation is really demanding much more help and none is at hand.

S. W. Hartsock.

The following letter was written by one of the members of the Ikoko church:

Dear Friends: We cannot find suitable words to express our thanks to you for sending this excellent Commission to us. In time past when we saw how other societies carry on their work in their various stations, having plenty missionaries, we began to think that our spiritual fathers in America were neglect-

THE COMMISSION AND FRIENDS ON THE STEAMER HENRY REED

ing us. But now by the visit of these good men and their conductor we know that you still love us and think of us. Our hearts have been lightened and we pray that God will help us to do more to assist our beloved missionaries in spreading the good news to our neighbors. We pray, too, that God may lead the Commission.

SONA BATA

Saturday, the 25th of June, the Commission visited Sona Bata. The evening prayer meeting was well attended. Dr. Franklin spoke and won the hearts of the people at once. Sunday Dr. Ferguson and Dr. Franklin spoke to the Sunday school. The house was nearly full of children and visitors. They heard of children in India and their customs, and often the men could not refrain from exclaiming, "Just as we do." At service Dr. Franklin spoke to a full-packed house. When he had finished, one of our evangelists stood up and thanked him on behalf of the Christians and said that he would pray God that he might become such a good man as Dr. Franklin.

At the young people's meeting in the evening Dr. Ferguson spoke of the people among whom he has worked so long. The house was full and the people listened eagerly. The superstitions in India seem to be the same as those in Congo. The Christians were cheered to go forward as they heard of the triumph of the gospel out there. They feel much encouraged by their visit and are now hoping that our mission will be kept up in Congo, for rumors had reached them that all their missionaries would be taken away.

VINDA'S HOUSE AT IKOKO, AFRICA. MR. SJOBLOM IN CENTER

The orphans had begged to see the Commission off. At the little railway halt, quite to our surprise they started, of their own accord, a verse of the hymn "God be with you till we meet again," in Kikongo.

The Commission has come and gone. Such men, we thank God for. God bless them. We cannot praise them too much for coming. What a sacrifice their churches and their wives have made in sending them to us. How thankful we feel. The natives count them theirs, and we all would enjoy a visit like this again and again.

M. and P. Frederickson.

HOME OF REV. THOMAS MOODY AND WIFE, LUKUNGA, AFRICA

LUKUNGA

The Commission arrived at Lukunga from their overland trip on Saturday, July 2. Arrangements for their coming had been made by Mr. Hill, who had gone up from Matadi to get carriers to go to Wathen and take the Commission for the remainder of the trip.

On Sunday there was a good crowd of people, especially a good number from the north bank. The people listened to talks from the different members of the Commission, and must have been greatly delighted, either with the talks or what Budimba said in interpreting them, for they gathered about the visitors and asked them to stay two days and talk to them. During the afternoon the people talked with the Commission and presented them with a letter requesting that Mr. and Mrs. Hill be sent to them at Lukunga.

Monday morning, the glorious Fourth, the Commission celebrated early by ringing the bells of the station, and started off for the long tramp to Mukimbungu and Banza Manteke, where they arrived on Friday.

BANZA MANTEKE

There was nothing sentimental or emotional about the visit of the Commission to Banza Manteke. They came, they saw, they went their way. As far as we can ascertain, the most exciting event in connection with their visit occurred a short time before their arrival, when Mr. Clark's hammock carriers, without form, ceremony or warning, brought him suddenly in too close proximity to the penetrating dampness of a stream of water. We have not learned all the details, but we understand why Mr. Clark insisted upon wearing his raincoat until the arrival of his baggage an hour and a half later.

We purposed that the Commission should see things as they were and are. No attempt was made to cover up anything or produce abnormal conditions. Prior to Sunday the Commission looked over the grounds and buildings and visited the day schools. They also conferred with the staff in regard to matters pertaining to the work. On Sunday about 700 persons assembled for worship. The coming of the Commission had been previously announced, consequently there was a larger attendance than usual. The main service was in charge of one of the native pastors—a man who was among the first to accept Christ on this field. His life is a beautiful testimony of the power of the gospel to keep and to save. Mr. Clark spoke briefly of the early history of the work, its present condition and needs and future prospects. Dr. Ferguson spoke on behalf of the Commission. He contrasted the work here with that of India and other fields and urged the people to be firm and steadfast in their loyalty to Jesus Christ and His work. While there was no outward demonstration, there was plenty of evi-

dence of serious reflection and careful self-examination on the part of the church.

Dr. Ferguson's address was followed by a very fitting prayer offered by one of the native pastors, in which he poured out his soul in thanksgiving to God for bringing the Commission safely to us, for the help which has come and is still coming from the churches at home, for the knowledge of God and of His son Jesus Christ, and invoking the divine help and blessing upon the Commission during the remainder of their journey, and also upon their families, friends, relatives and churches at home. The congregation then stood and sang very heartily "God be with you till we meet again." The service closed with a benedictory prayer by the native pastor.

I knew that the congregation would want to welcome their visitors with a handshake. I knew, too, that the Commission would want to leave in a very short time. So it was suggested that the entire congregation should show their welcome according to native fashion, which consists in clapping the hands slightly closed. The suggestion was spontaneously complied with. However, many insisted upon the customary handshake. It was a matter for deep regret that the visit had to terminate so abruptly. With sad hearts and moist eyes many lingered to see those whom they had come to regard as their friends and benefactors take their departure. I myself followed for some distance, and as I returned I passed a group of men in the nearby village who said to me, "Our joy is finished." I asked why. They said, "Because the white men have gone." I replied, "No, your joy is not finished, but only begun." You can remember their visit and give earnest heed to their words. Besides, they bear you upon their hearts, and although they cannot stay, or come again, they may be the means in the hands of God of helping others to come who will be a great blessing to you and to your work." They replied, "We are very thankful." Both missionaries and natives regard the visit of the Commission as a godsend, and, like Paul of old, we have been made to thank God and take courage.

J. E. Geil.

ORPHANS IN FRONT OF SCHOOLHOUSE AT SONA BATA, AFRICA

PALABALA

July 11 was a day of rejoicing among our Palabala people in general. We had fixed the 10th for communion in order that our people from our out-stations should see the Commission. From Saturday evening church members began to arrive, mothers carrying their infants as well as food and clothing for the occasion.

After our early service on Monday, 175 other members arrived, hence after worship at 11 A. M. we sat with these at the Lord's table. At the close of this service, long before the arrival of the train, a number of our people were at the Halt waiting. At 3.30 when I started out, to my surprise there were scores of people ahead. As the train stopped at the Halt, up went a shout of welcome which the hills and vales re-echoed. All the way to the compound men, women and children were on tip-toe with expectation and eagerly waiting to see the faces of these new friends. On the compound crowds were gathered in front of our little chapel with Mrs. Hall, and as the Commission arrived, again was heard shout after shout of welcome, such as Congos alone can give. We pressed through the crowd to our new dwelling, so that we might give at least a cup of tea to the travelers, weary from the rough journey and rougher climb from the railway station, before meeting the waiting congregation. But from the veranda Dr. Myers thanked the people for their happy welcome. As soon as possible we repaired to the chapel, for darkness had fallen. Dr. Ferguson, Dr. Franklin, Dr. Myers, and also Mr. Haines, whose presence we welcomed, gave to us messages of inspiration and cheer; yes, and also Mr. Clark, whom they knew from his early labors among the people here.

The spirit of oneness, of a common purpose, was apparent as we met in our little mission home for the evening meal. Then letters from their loved ones in the dear homeland were eagerly read. What a share those loved ones have in this service, giving their best where they themselves could not come.

July 12, after morning prayer meeting a deacon, on behalf of the church, thanked the Commission for their visit and asked them to convey the gratitude of the Palabala church to the "Akuluntu" in America for sending to them the word of life and light. He concluded thus: "You are our parents, we are your children, trying to walk, but we are not strong, therefore we ask you to continue to pray for us, to help us." The same day at 7.30 P. M. we were in session at Matadi for our special conference with the Commission.

May the Master of the vineyard bless their coming in and their going out and favor us with the blessing of another such visit in the not far distant future.

Elizabeth G. and W. A. Hall.

NOTES ON THE CONFERENCE AT MATADI

On the evening of July 12 all but two of our Congo missionaries on the field were gathered at Matadi for conference with the Commission. We had a most blessed week discussing the various problems of our work plans and prospects for the future, with the result that we were all inspired with fresh courage and hope.

Through the hospitality of our Swedish missionary friends, our Conference spent one pleasant afternoon at Londe.

One important event which the editor could not forget to mention was the birth of Franklin Ferguson Myers Moon on the morning of July 13. This was no time for a baby to put in appearance, monopolizing the time of doctors and others, but he did, and for his impudence he received his great name and a little bank account, presented to him by the Conference friends to help him in the years to come to live up to it.

It seemed like being in church at home on Sunday morning as we, together with our friends of the Swedish Missionary Society and the Baptist Missionary Society, about thirty white people in all, listened to Dr. Myers' inspiring sermon.

In the afternoon a most impressive dedicatory service was held in Dr. Sims' dining room for the "Commission Baby." All hearts were unitedly lifted to God as Dr. Ferguson led in the prayer for this young life and for the children of other missionaries.

The Sunday evening service was the climax of all when the Commission led us in a real heart to heart experience meeting.

After all, whether the Northern Baptist Convention, the Board of Managers, the Commission, or we as Congo missionaries shall prove to be vital forces in building up the kingdom of God will depend ultimately upon how nearly our hearts ring true.

Monday morning we bade the Commission good-bye. Never did men deserve better the good will that went with every farewell word.

Good-bye, Dr. Ferguson. They say you poked your cane into every place where the white ants had been working —but you know from experience—and you can explain everything when you get home.

Good-bye, Dr. Franklin. You did take notes on all of us, and of how much everything cost—but you put a whole-souled sympathy down with every item.

Good-bye, Dr. Myers. You saw everything, but you didn't go to South Africa. You left us all better than when you came—you told us what we needed and how to get it. God speed you all!

Good-bye, Mr. Clark. When you come back for good we'll give you the biggest welcome you ever got in your life.

Good-bye, Mr. Haines. Always welcome again.

MUKIMVIKA

The trim *Andrea* was in readiness for the arrival of the mission boat with the Commission on Monday morning, the 18th of July—then with every one and everything on board—a genial sunlight and smiling faces, with waving farewells, the little steamer directed its course down the surging river. The faces turned thoughtfully and tenderly backward toward the vanishing port and the land of so many adventures, with memories of the large fields, the various stations and the eager workers and the welcome of the ways. The abrupt turn of the river shut off Matadi and then the faces turned toward the end of the journey. Boma was a port of call and the American Consulate a point of visitation; then again, we were in touch with Matadi in the timely luncheon, which had been so carefully and amply provided by the thoughtfulness of our Conference women —everything in fine form, from soup to coffee; and the little souvenirs were a pleasant surprise and happily received. Mr. Krist came down to meet the Commission and Vice-Consul Broy came on board for a farewell word; then the *Andrea* steamed down the river toward Mukimvika.

It was toward sunset when the pier was reached, then the long walk up the hill until the arrival at the heights, just before the twilight, allowing a glimpse of the station and the wide, sweeping view of river and sea and the land-held horizon. The arrival was a most unexpected event for the station staff; and there was a general rush to meet the demands of the occasion—rooms in readiness and a dinner to the call of the hour. Every one of the hospital patients who could walk, limp or toddle came forth with keen curiosity and wide-eyed wonder at the sudden appearance of so many white men; but the characteristic courtesy of the country did not fail them as they extended the soft-voiced salutation, "Koleli." The night was cool, with a bit of brine in the air; there was a serene stillness on the heights, as the Commission blew out the lights for retirement and sleep—"God rest them, Christian gentlemen."

Tuesday was a speeding day of interest. There were thirty-one cases in the hospital; the station was inspected and some of the towns visited. The superb location of Mukimvika was manifest and readily won the praise of the Commission; and there was a marked interest in the hospital, the patients, and the demonstration of the care of the cases. Unfortunately, the school had not been maintained in the absence of administration, so nothing could be seen of that phase of the work.

Through the courtesy of Mr. Kruse, the chief agent of the Dutch House, the *Andrea* waited at Mukimvika to convey the Commission to Banana on Wednesday morning. The Commission made the last packing of the Congo journeys, and then speeded away to the last port

of call, Banana by the sea. The coming of the Commission was a great event in "Koleli" land. It will mean a more intelligent appreciation of opportunity, a larger interest and an adequate support of the long neglected field. The native salutations of parting, *"Wenda kiabiza, Sala kiabiza,"* are all timely and suggestive phrases: "You go on to the work, we remain to the work"; "All service ranks the same with God—there is no last or first." The mutual and inspiring bonds of service in the commonwealth of God and the welfare of His world.

Mr. Kruse was waiting at the pier to welcome the Commission to Banana and the hospitality of the Dutch House. Luncheon was served and Mr. and Mrs. Kruse made the few hours at Banana a most enjoyable event. Then the French steamer came into port and the Commission left the last of the land of visitation, speeding onward to the Sudan and the waiting hearts in the homeland. The members of the Commission have left a fragrant memory for good cheer and inspiration. The coming was most timely—the selection most providential —the fellowship congenial for very sweetness and light. They have enlarged the horizons and lifted the vision to an unfailing outlook for the extension of the kingdom in the Congo. At last, after long and patient waiting, the hour has come for our American advance. May the members of the Commission find the memory of the Congo days an abiding benediction of remembrance!

An unusual and delightful feature of the social hours of the Conference was the genial presence of Mr. Robert B. Haines, Jr., a Philadelphian of the Society of Friends. Mr. Haines has a deep interest in African missions and so availed himself of the opportunity of personal observation through the visit with the Commission. Mr. Haines is the first layman whom the Conference has had the privilege to entertain; it is hoped that others will find the Congo an interesting field for travel with the opportunity of seeing Congo missions. From May until October journeys can be made comfortably by the inexperienced in tropical travel.

S. E. Moon.

THE CATARACT REGION OF THE CONGO RIVER

SCHOOLBOYS AT BANZA MANTEKE STATION

BAPTIST CHURCH AT BANZA MANTEKE

The Report of the Congo-Sudan Commission

HAVING had the report of the Congo missionaries upon the Commission and its visit, we now turn to the report of the Commission upon the fields. Space prevents giving the entire report here, and we present the recommendations:

For the sake of clearness we quote just here three questions which were given to the Commission. Following each question is our brief answer. The grounds upon which our recommendation is made will be set forth in later paragraphs.

Question: "In your judgment, are the present crisis and opportunity in this field such that you would recommend the Society to establish work here at the present time?" Answer: They are not. While we recognize that there are large opportunities for work in Northern Nigeria, and that need always constitutes a crisis, yet in the light of all the information we have obtained we are not of the opinion that our Society should enter this field at the present time.

Question: "Would you recommend this (establishment of work in Northern Nigeria) if it should prove to be possible only by discontinuance or restriction of work in the Congo field?" Answer: We do not believe that Northern Nigeria has any field to offer which we should enter at the cost of discontinuance or restriction of the work in the Congo.

Question: "Would you favor this course (a new mission in Nigeria) in case it were to involve continued or increased embarrassment to the work now conducted by the Society in other fields?" Answer: By no means.

In recommending to the Board of Managers of our Society that work should not be undertaken in Northern Nigeria at the present time, we are far from being unmindful of the great need of larger missionary effort in that part of Africa. As has been indicated, there is at least one large, unoccupied pagan section already pacified and favorable for occupation, which we might enter without involving ourselves in unfraternal relations with other societies, if we are prepared to furnish suitable men and adequate support, with no consequent neglect to other fields, and if we have faith and ability to continue large investments of life and money during the apparently fruitless years of cultivation which must precede a harvest.

Then there are large, thickly populated Mohammedan provinces which are absolutely untouched by Christian missions.

If there were not other questions to be considered besides the need of more missionaries in Northern Nigeria, we should be obliged to recommend that our Society enter that field at once, but the Commission has been compelled to bear in mind other questions as well. From the resolutions adopted by the Board of Managers of our Society, December 2, 1909, calling for the appointment of this Commission, we understand that the desire to open a new mission in Northern Nigeria was prompted by two considerations: First, the relation of Northern Nigeria to the Sudan, which "presents the largest unevangelized section of the world to-day." Second, the conviction that "our general policy in Africa should be the assumption of larger responsibility for its needs." With reference to the first consideration, namely, the relation of Northern Nigeria to the Sudan, the cardinal fact is this: the prob-

MATADI, SHOWING OUR BAPTIST MISSION IN THE FOREGROUND

lem of the Sudan is first, and last, the problem of Mohammedanism. Islam is in the ascendancy in that part of Africa. The Sudan is not merely "in especial danger of being occupied by Mohammedanism." Already it is recognized as Mohammedan, whatever may be said of the type of Mohammedanism that prevails or the spots here and there which are pagan. Therefore any movement which is planned for the redemption of the Sudan must deal ultimately with Islam. In our opinion, which is confirmed by the views of men of experience in Nigeria, effective work with reference to the problem of the Sudan must be done in the midst of a Moslem population, and preferably in the large centers, but this is practically forbidden for the present by the attitude of the British government.

We are aware that with the nature of the Sudan problem in mind it has been urged that if the Moslem districts are closed to us our Society should begin work among pagans with a view to reaching out to the Mohammedans. We believe that such a plan is most impracticable, and, in the opinion of men on the field, is most certain to result in failure to affect the general situation in the Sudan. It is hardly possible to establish a work among inferior pagans which would prove to be a base for work with the superior Mohammedans. We are strongly of the opinion that while certain pagan fields in themselves offer sufficient inducement for earnest effort, they are not to be considered as starting points in a campaign to check Mohammedanism. The foundation work in one case would be no preparation for the other.

We are aware also that our Society is urged to occupy pagan fields in order to check the movement of Mohammedanism itself. Should this policy be deemed expedient we doubt whether Nigeria at present offers the most strategic point for the work of our Society. Dr. H. Karl W. Kumm, General Secretary of the Sudan United Mission, has recently completed a journey of fifteen months' duration through the Sudan, from the Niger to the Nile. Dr. Kumm was emphatic in his advice that any society wishing to enter the Sudan and occupy the most strategic, unoccupied situation at present should not turn to Nigeria. He believes that the next field which should be occupied is in the valley of the Shari River, southeast of Lake Chad and several hundred miles to the east of Northern Nigeria. He describes this section as comparatively healthful. In view of the fact that Mohammedanism follows the avenue of trade and travel, and considering that the section which Dr. Kumm indicates is on the line of travel that the French have opened from the Lake Chad region to the sea by way of the Shari, Ubangi and Congo rivers, there appears to be good reason for his contention that the unoccupied position of greatest strategic

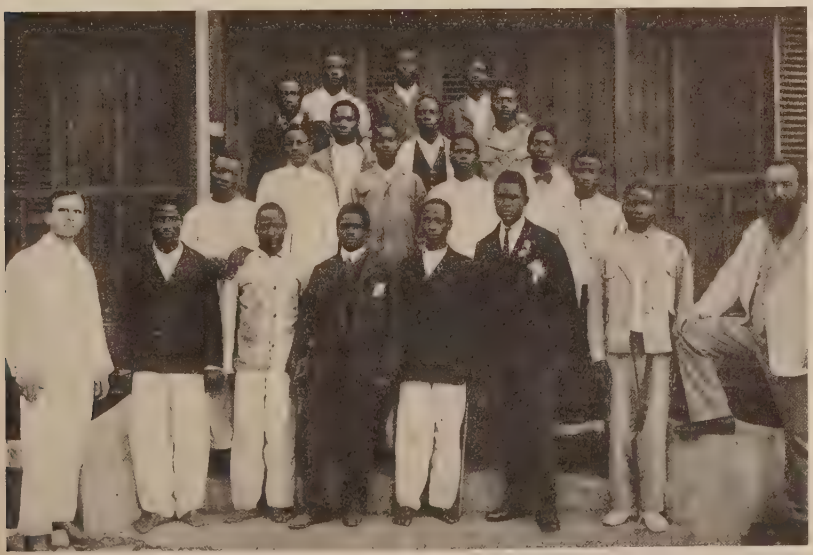
importance in checking the spread of Mohammedanism in Central Africa is to the east of Nigeria.

With reference to the second consideration leading to the appointment of this Commission, namely, the conviction that "our general policy in Africa should be the assumption of larger responsibility for its needs," we are aware that a part of this larger responsibility might be met in a new work for the pagans of Northern Nigeria. We have indicated that there is at least one large pagan tribe in Northern Nigeria, pacified and open to Christian missions, whose numbers are easily sufficient to justify another mission exclusively for them. At present only two stations are found among these people, which are on the western border of their territory. But if the assumption of larger responsibility for the needs of Africa is to consist in more extensive effort for the pagans, we believe this effort can be made by our Society more successfully in the Congo than in Northern Nigeria. While the population is somewhat denser in the smaller area of the latter territory, the total pagan population of Congo Belge is several times larger than the pagan population of Northern Nigeria. There seems to be no need among the pagans in Northern Nigeria which cannot be duplicated in the Congo. Indeed, there are areas adjacent to some of our own stations in the Congo which are unoccupied by evangelical missions, though they are several times larger than any unoccupied pagan field in Northern Nigeria, and with population of inviting density.

Moreover, any one or several such areas in Congo Belge is as large as that section of pagan territory in the southern part of Northern Nigeria which is occupied at present by sixteen mission stations and not one of them crowding another. Such areas are to be found immediately to the southeast of our Ikoko field and to the northeast of our new Kwango work (Cuillo station, established by Dr. Leslie). It is the opinion of our workers in the Congo, as well as the opinion of your Commission, that either of these unoccupied areas presents a large opportunity for expansion.

In these circumstances we see no reason to open any mission in Northern Nigeria for the sake of finding work among pagans, when the possibilities for the expansion of our mission in the Congo seem almost limitless under normal political conditions. Especially should we advise against opening any new work for pagans if the new mission should mean restriction of our present work for the pagans of the Congo.

We have discovered no great natural



MEN'S CLASS, CONGO EVANGELICAL TRAINING INSTITUTION: A LIVING ARGUMENT FOR THE WORTH-WHILE QUALITY OF THE CONGO NATIVES

REV. J. O. GOTASS AND VINDA, IKOKO

superiority in the Nigerian pagan as compared with the Congo pagan. We are firmly convinced that the opening of a new mission for pagans in Northern Nigeria at the expense of the Congo Mission would mean the sacrifice of the laying the foundations in our African fields. These foundations have been laid at immense cost in human life, not to mention other investments. Churches have been organized, languages have been learned and reduced to writing. The Scriptures have been translated. Hymn books and numerous other volumes have been prepared, including text-books for the schools. Teachers have been trained. Native evangelists are at work. An educational system is being planned. Having laid these foundations, we should regard it as most unwise to go to a new pagan field where all this must be done over again, if the going means restriction of the Congo work. So far as we can see, our largest opportunity for rendering service to the pagans of Africa lies in the strengthening of our lines in the Congo. Until that can be done we believe it is unwise to open a mission in Northern Nigeria. It is a time of crisis in our Congo mission. We are in serious danger of losing much if we do not take steps promptly to conserve what has been gained.

As a denomination we have a peculiar responsibility and a corresponding opportunity in Congo Belge. Above Boma, fifty miles from the seacoast, all the evangelical societies at work on the great Congo River are immersionist bodies.

All things considered, we are of the opinion that we can more successfully assume larger responsibility for the needs of Africa by the expansion of our present work in the Congo than by opening a new mission in Northern Nigeria.

In closing these reports we wish to record our appreciation of the services which Rev. Joseph Clark rendered the Commission. Without him such a journey as we made would have been exceeding dangerous if not impossible. No man living is more widely known or more highly esteemed on the Congo than he. All were willing to do favors for him. His knowledge of the country and people gave us many advantages. He was always patient, thoughtful and watchful for our comfort. He is an able leader, a splendid linguist and a consecrated Christian.

W. L. Ferguson,
Johnston Myers,
James H. Franklin,
Commissioners.

A Farewell Service

On Sunday morning, Sept. 4, a farewell service was held in the Baptist Church at Madison, South Dakota, for Miss Hattie Petheram, who is under appointment by the Woman's Baptist Foreign Missionary Society of the West for work in Burma. The pastor, Rev. Fred Stockton, preached the sermon from I. Tim. 1:15, on the subject, "A Worthy Message." Mrs. E. T. Cressey, of Sioux Falls, spoke for the women of the State and West. Mrs. B. M. Lawrence, president of the local circle, spoke for the church. Miss Petheram told us of her call to the work and of her joy that she could go. At the close the regular monthly communion service was observed. The whole service was most helpful and inspiring.

Two-by-Two Evangelism in the Penobscot Valley

ONE SOLUTION OF THE RURAL COMMUNITY PROBLEM

By Rev. E. A. Davis

FROM October, 1893, to October, 1903, and later the Baptist church in Old Town, Maine, twelve miles east of Bangor, enjoyed a steadily growing evangelistic campaign in school house districts. This church today, with its efficient pastor, Rev. Fred A. Snow, continues to be a strong body of Christian workers.

Dr. White preached for the pastor at Old Town on a Sabbath when this campaign was at high tide, and no doubt remembering the pleasant but exceedingly busy day on this great field, when Dr. E. L. Richardson and Mr. N. H. A. Gammon carried him on the same afternoon to two out-stations ten miles away, has strongly urged the writer to tell the story, believing that others might be stirred up to do a similar work.

The settlements reached by pastors and workers in this church are located in the broad valley of the Penobscot, northeast of the city of Old Town, on both banks of the river and reaching out from two to eighteen miles away. Mr. S., an elderly member of the church, early in the pastorate introduced the writer to a community known as Pushaw (pronpunced Pooh-shaw), also to the people at Pea Cove, a settlement five miles away and located near the "Pea Cove Boom House," where annually large crews of men handle many millions of feet of logs which come in "drives" to this point out of the heart of the Maine woods and down the various branches of the Penobscot.

OLD TOWN BAPTIST CHURCH

THE BROAD PENOBSCOT AT THE OLD TOWN WOOLEN MILL. VIEW LOOKS ACROSS TO

This was not new work to the pastor, as he had for eight years and a half engaged in the same line of effort in the seacoast fields at Sedgwick and Trenton. Mr. S., on account of advancing years, was obliged to give up the work, and the pastor looked about for a co-worker to go out with him. A young man had just come to the city from western Maine. When his help was solicited he replied, "I don't believe you want me, for I am an Adventist and I don't belong to your church." But the pastor, who had already introduced the young man to the people at Pushaw, replied, "I am not particular about that. You like the work and we do not expect you to believe exactly as we do as Baptists in some matters, but if you can work with us we can work with you. Then, too, we hope that you will like us so well that, inasmuch as there is no church of your denomination in our city, you might join our church after awhile." The young man was successful in this work, and he often used to say in later years that the way in which the pastor put confidence in him won him. He did join the Baptist church in Old Town, and as he was accustomed to say, became "quite a Baptist." The results in these two communities being so good, our enthusiasm for reaching out into the highways and hedges increased.

The church, instead of criticising the pastor for putting so much time into this new outside work, cheered him on. While the sermons may have had less brain power because of it, it is positive that they had more heart power. Spurgeon, when tired out with his multitudinous cares so that the intellectual reservoir seemed to run dry, thrust himself into his sermons and got souls for the Lord, so he tells us. So it will often be for pastors who with their little bands of workers do this chief mission of the church in the highways and hedges.

The pastor, realizing the need of more helpers in the growing crusade, appealed to another member, Mr. B., who replied, "Can you get along without me if I should be away sometimes on the Sabbath?" The pastor said, "I need you very much at the Sunday night meetings as well as throughout the day, but go,

MILFORD, WHERE IRVING R. JORDAN, THE SAW FILER, LIVES; HE WAS ONE OF THE TEN

for this outside work must be done, and you can do it all right."

It was hard to say go. The other churches were making special effort on Sunday evenings. But my conviction was strong that this was the right thing to do. He did go. His burden was for Passadumkeag (Passadum-keag), eighteen miles by rail or road up the river from Old Town. There he found a little band of Christian workers with no church building, only an old schoolhouse or a hall for meetings. He gave his time, his strength, his money, his best for this work, and won a great victory. Gould's Ridge, a few miles away, was also linked up with this field. The outlook brightened until the little church was able to call a pastor Rev. A. W. Bailey, and under his leadership, with the continued help of Mr. B.—now known throughout that part of Maine as Deacon Bickmore of Old Town—built a pretty and convenient little house of worship and dedicated it as the church home. Mr. Bailey, after a successful pastorate, became pastor at Brooklin, and after the death of his wife went to South Africa under the South African General Mission with which is associated the name of Andrew Murray.

So now Passadumkeag and Brooklin in their spiritual life are linked up with Missionary Bailey in soul-winning, far away north of Durban, in new fields in South Africa. What a splendid history already from a small beginning. The Lord used a business man and a deacon to start it. Professionalism was not in it at all. The churches at Passadumkeag and Brooklin are with prayers and gifts even now helping to win souls to Christ in the wilderness of South Africa. I feel like shouting "glory!" at such marvelous things.

Now our schoolhouse district campaign was getting in full swing. More workers must be found. As the fires of salvation blazed up in the outlying fields, the blessed wave of spiritual flame was blown back upon the home church and we had revival all the time. The services increased in interest and were less shifting in attendance than they had been. The Sunday night after-meetings with results were more frequent. Bap-

tisms were occurring often. The ingathering was steadily growing. Three new districts in the town of Greenbush, ten miles away each, were put down on the map for work. Other settlements were occasionally visited, as Greenfield and Costigan. Nearly all of the afternoon drives when this campaign was at its height were ten miles away. Financially, we shared our expenses, although two of the brethren bought teams for this purpose and put therefore much money into their teams. We could not expect the money back, but very often the offerings would meet the expenses of one or two teams. The people were kind and willing, and often remembered the pastor when they came into town. But we got something better than money. We got many precious souls for the Lord. We could not have time for sirloin steak dinners Sunday noon after Sunday school, for the pastor, never that he can recall, left his Sunday school class without a teacher because he had a twenty-mile drive to make. He often took his dinner in a paper bag and jumped into the carriage with one of the brethren within twenty minutes after leaving the Sunday school room. Besides, as he never asked his wife to give up her supervision of the primary department to get a hot dinner for him, he was contented with a paper-bag dinner. The steak dinner could come on Monday much better.

One hundred and five new members, I think, were received into the church during the decade, and a considerable percentage of that number were from the out-station districts. Many a blessed baptismal scene was enjoyed in the waters of the broad, rolling Penobscot. I wish to say here while passing that I never knew of any discord among the eight or ten field workers in this blessed campaign during the entire decade.

There were at least ten business men and mill workers who stood so faithfully with me in this campaign, and some women at times went out to help us, especially when women were to be baptized in the river. I am stirred through and through with new enthusiasm when I think of how these hard-working men stuck to their posts, making these heavy drives, often miles each way, in bad weather, at least bad roads, and how they were glad to put their money into it. The half has not been told and will never be known in this world of the story of the blessing which came to scores of homes through these schoolhouse meetings.

BAPTIST CHURCH, PASSADUMKEAG

I wish in closing to tell an incident that brought the final victory in a forlorn field. The last field or settlement that we tried to help was Greenbush station, ten miles from Old Town, on the Maine Central Railroad, and on the very banks of the Penobscot. This was a little community with possibly a dozen or more families and a few more at some distance away. Here we found the railroad station and an old-fashioned roadhouse, used in the days away back when the stage coach ran over the old "military road" from Bangor to Houlton into Aroostook County. This old tavern still stood as a crumbling landmark, although occupied by a family. Near by was the schoolhouse, which had a handful of scholars in it usually. Up and down the river road lived the "river

THE LIFE OF THE LOGGERS ON THE PENOBSCOT

drivers"—men who know how to walk on the logs in the middle of the river, how to handle them. The river is for weeks at the spring season their home, and they camp on its banks night after night as they work their "drives" down toward Old Town and Bangor.

Well, we decided to give this community a lift toward God if possible. Mr. E., who had his team for this purpose and had the gift of perseverance, first tried the field, sometimes along with the pastor, sometimes alone. For months we toiled on with very little result. Mr. E. had done his best and he had done well, but he thought that some other brother had better take it for a while. The pastor had noticed a new man in the city, introduced himself, and found out that the man came from St. John, N. B. The pastor watched him and decided that he was another good candidate for schoolhouse work. He said he was a member of a Baptist church in St. John, and he united with the church in Old Town. When asked if he would take hold of the schoolhouse work he replied, "Do you think I could do it?" "Certainly," the pastor said. "You are strong, spiritual, can sing, and have a lot of good cheer."

So this brother, Mr. J., tried the new station and tried it faithfully. Still there were no results. As we were returning from the station to the city one Sunday afternoon and were still five miles from home he turned and, earnestly looking me in the face, said, "Mr. Davis, I have been thinking about this work up here, and I must make a decision right away about it. They want me to sing in the festival chorus this winter. They are urging me to do so." Sad at the probable loss of my new worker when I needed him so very much, I replied, "Yes, Irving, I know you like to sing." That was all I could say. I had no argument to offer and I did not dictate.

He continued, still with a special earnestness, "I cannot do both. I have my family to care for. I work long days in the mill (he was a saw filer), and if I am to sing with the chorus I shall have to get my rest at home Sunday afternoon. But I have been thinking the matter over and have decided that I will let the chorus go this time and stand by the meetings at Greenbush." You can imagine how I felt, perhaps. I replied, "Irving B. Jordan, if you are going to do that I can tell you now that there will be a revival at Greenbush, for that

is the way the Lord works when we give up things for Him." This new brother gave up what he considered good for that which he had discovered to be the best. This kind of spirit of sacrifice always brings precious experiences and great blessings.

With our courage renewed, we looked around for a little more help, and Rev. John H. Higgins, of Charleston, who died the very week in which I am writing this article, came to the rescue. Although a man of means, he was humble, and he went into this little community and lived in their homes; and the Lord used the two workers to bring about a glorious change in that community. On at least two occasions did the pastor step into the waters of the Penobscot with converts and bury them with Christ in baptism. The first to be baptized were the station agent and his wife. I shall never forget the last week-night meeting in an old house on the river bank; how the brethren drove with me the ten miles after a full day's work in the city; and how we stayed so late on account of the increasing interest, as souls were deciding for Christ and deciding to go forward in baptism, that Dr. R. said, "Pastor, if we are going to get home to-night we will have to start pretty soon." On the following Sabbath came my last baptismal service as pastor for ten years of the Old Town Baptist Church. As I stood in the waters of the "noble river" of Maine, as I looked far away for miles down the broad river, and as I buried these dear brethren and sisters with Christ in baptism as my farewell to the Upper Penobscot, for which during my pastorate our church with its splendid people had heartily coöperated in every way, joy and homesickness were intermingled; but in the heavenly glory we will surely talk over the days when God blessed the crusade of two-by-two evangelism in the valley of the Penobscot.

AT THE HOME OF N. H. A. GAMMON, ONE OF THE TEN MEN. DR. LESLIE, OF BANZA MANTEKE, AFRICA, ON THE RIGHT; PASTOR E. A. DAVIS ON THE LEFT; MR. GAMMON IN THE CENTER

"Go ye into all the world and preach the Gospel"

The Laymen's Missionary Movement

ITS REVELATION OF SERVICE POSSIBILITIES AT HOME AND ABROAD

By Charles L. White, D.D.

A GENTLEMAN with probably many years before him for a life of Christian service remarked to me as we passed out from our morning worship, "When I hear a sermon like that I yearn to do something definite for the extension of the kingdom of God." He then reminded me that he had recently retired from business and had nothing to absorb his attention but the care of his investments and the pursuit of some literary studies in which he had been long interested. He had recently returned from Europe, where he had been for many years spending nearly half of his time. He was established, however, for the winter, and if his energies could be directed, was ready to render any service which his pastor might indicate. He belonged to a large congregation composed of families with a generous competence. Prayer meetings and conventions were not neglected; indeed, he was a trustee of three higher institutions, and yet believed that he was accomplishing very little. He spoke very earnestly concerning the unused material in the churches and the undeveloped resources in a layman's life that might be easily employed if channels were found for their activity. Worship he enjoyed, but he longed for service! He realized the difference between attending service and attending to the service of the Lord.

The Laymen's Movement furnishes an opportunity for such men to discover new forms of Christian work. Roaming through a northern forest a few years ago, a young man not long out of college noticed that the Penobscot river could easily be turned into a depression in the valley and furnish immense water power before it would meet the stream several miles below at the end of the rapids. What he had seen he quickly reported to others. Capital became interested, and one of the largest paper mills in the world stands on the spot where the discovery was made. A farmer treking weekly to a neighboring town and passing along the plunging waters of the Androscoggin, saw possibilities which no one had before realized, and to-day the town of Rumford Falls, that has in it almost the power to make the paper of a nation, is the center of human activity and industrial life. A few years later a telegraph operator of modest salary detected another opportunity to utilize the same river. To-day he is a man of large wealth and has discovered the joy of enriching a Christian college.

It seems but yesterday that a few Christian men met to discuss a method of enlisting their brethren of the United States and Canada in the Christianization of the world. When the same men faced the great congregation of laymen in the Auditorium at Chicago they were reminded of the words of Portia in the "Merchant of Venice":

> "How far that little candle throws his beams!
> So shines a good deed in a naughty world."

The results have been startling. Laymen have been aroused as never before by the message of the Master and have vowed that His Kingdom shall fill the earth.

This Movement reveals to men forms of Christian activity near their homes that they would not have supposed were

within the range of their skill and abilities. In their new interest in the larger aspects of the Kingdom, they have found rich Christian deposits at their doors. They have looked through the telescope at distant peoples and into the remote corners of their own land, and when the old call has come to give, have learned the joy of giving that others may gain the gospel. They have, however, not only learned to use the telescope to draw the distant near, but are focusing the microscope which has made what was yesterday unimportant to be filled with the divine significance. The foreigners living in their town; various languages spoken in their communities; the social and religious problems, emerging from the mixture of population in American rural and urban life; the fear for the future; the necessity of early action and kindly touch; the danger from political bosses; the conflicts of labor and capital; the materialism of non-religious forms of sociology; the passion for quick wealth; the shadow of anarchism the gentle voices of socialism; the rationalizing of education and the changing order in theology all make them fear that they are standing on the thin crust of what may be a crater, and drive them to a minute study of the dangers in their own and other lands which can only be escaped by the fresh exposition of the truth of Christ.

To accomplish this purpose, the laymen are seeing the necessity of a comprehensive study of all missionary activities. The deductions of yesterday made by those who have given their lives to this work greatly interest these belated students, but if they are to contribute intelligently to the solution of he problems created by the conquest of the world, laymen must approach the subject in their own way and arrive at original conclusions. Those coming forward in all departments of human activity take this path. Education, science, art and government are all feeling the uplift of recent investigations. Each of these sciences is being studied in its world bearings. Business, philanthropy, sociology and Christianity deal in universals. They are not ethnic impulses. Men who have a world-view of everything else are not contented to have a partial view of the Kingdom of God. The opportunity is not enough. The whole absorbs their interest. To divide the work is to divide the vision: north, south, east and west, latitude and longitude, are not words in their vocabulary. They search for them in vain in the instructions of Jesus. They hear his words, "Go ye into all the land." The bleating of the lost sheep whether feeding in Africa or America sounds alike to them. Divisions based on organizations which have grown up along lines of least resistance and may be merged to-morrow cannot bandage a layman's eyes.

The average man may have all too little aptitude for theology. He thinks in conquests, not in creeds. He is sure that the foundations are true and safe. Many see the old mountain from the new angle. Knowledge of Christianity develops, but Christianity itself does not evolve. Faith is stimulated by the victory of Christians, but faith is established in Christ. Each century has added its superstructure while following its own lines of ecclesiastical architecture, but the foundations rest on the unseen hands. Indeed, one is impressed in this Laymen's Movement that when some who bear the ark of God are trembling for its safety or are silently wondering after all if there is anything in the ark, these new crusaders are giving heed only to the plain words of Jesus as they plan a campaign to carry the Cross to the ends of the earth. They do not appeal to creeds, but glorify deeds. They do not turn aside to define the justification which is by faith, but while pressing forward on the march they insist that all who have a true faith in Christ will justify their faith by their deeds of service.

The laymen do not desire to create new methods, but only to provide the means for suitable men to evangelize the world. They have no ambition to add a new piece of machinery to the already crowded machinery hall of the church. Their purpose is to supply the fuel that keeps the human dynamos going. With them it is largely a Christian *placer mining* proposition to dislodge the gold

in the pockets of men for the realization of the purpose of God. This gold has in some localities been already obtained in large quantities, but when the cyanide methods of the Movement have all been worked it is expected that these follow-up processes will lead to gratifying results. The laymen insist that the largest amount of gifts will probably, however, be discovered in the low-grade areas. One thing, indeed, is certain, that those who are behind this Movement are experts for mining gold in the hills that have been neglected, and they declare to all investors that the safest investments are in man and missions.

A prominent layman, through no fault of his own, suddenly lost his fortune. It probably will never return, but the next Sunday after the financial disaster that swept away the accumulations of a lifetime, when he entered the church which he himself had largely built, realizing that he was again a poor man, he remarked to a companion, "No one knows what a day may bring forth, but one thing is true: what I saved I lost, and what I gave to the Kingdom of God I have forever saved." The interpreters of this new campaign call attention to such men as Chester W. Kingsley, who in the early days of his Christian experience prayed for "a hand to get and a heart to give."

The Laymen's Movement is, however, no struggle for control between the conservatives and the progressives. Its "progressives" are not insurgents; its "conservatives" wish only to conserve the national resources of men for the supernatural development of humanity. There is no struggle over the control of the organization. Its one desire is for the divine control of all missionary organizations whose output shall not be intermittent because the fuel varies. It is not a new nationalism asserting itself, but a new conception of the internationalism of Jesus inserting itself in modern Christian activities.

And yet these enthusiastic men expect that the machinery of missionary organizations shall run without friction or confusion, shall be well supervised, skilfully placed, and its energies used with the highest economy for insuring the best results. Because missionary societies have been long active, no reason exists in the minds of the laymen why they should not be provided with simpler machinery if a finer economy can be realized. This Movement expects to see utilized the latest modern devices for the decrease of operating expense that every pound of gold may furnish increased power. It hopes to see every leak in the dam stopped that every drop of water may strike the wheel that runs the mission mills.

This modern Movement seems to some only to be a search for the neglected material resources in human life. Its impact, however, is spiritual. It seeks first the Kingdom of God and His righteousness, believing that all other things shall be added unto it. It asserts that Christianity unfolds its life only to those whose life it enfolds. It asserts that only that man who leans upon the Master's bosom can hear the throbbing of his heart and see the callous hands of the Son of God. Thousands of men have obtained new vision, but have not become visionary. The facts of missions may be unknown, but they are not unknowable. The Laymen's Movement therefore undertakes to furnish facts from which men may frame their judgments. It realizes that "human judgments are the results of what men do not know quite as much as what they do know," and so its leaders rest not until these facts are furnished. They are the crop forecasters who announce the spiritual harvest conditions of all the world. They inform us that while the total yield is somewhat higher than last year, nevertheless in view of the universal sunshine of God's love and the river that should flow to all the nations, the harvest of the Kingdom are not ten per cent. of what they should be and may become.

Indeed, they have spoken truthfully, for all lands may soon be placed within the reach of the irrigating canals of the gospel, but many men are needed to dig the ditches and to conduct the water. There are no deserts that cannot be fully reclaimed. The day should soon arrive when all the oases shall enlarge until the deserts have vanished!

The New Secretary of the Northern Baptist Laymen's Movement

IT is with very great pleasure that MISSIONS introduces to its wide circle of readers Rev. W. T. Stackhouse, who leaves the great work he has been doing as Secretary of the Baptist Laymen's Missionary Movement of Canada to take up a similar work for the Baptist Laymen of the North and West in the United States. The article which he has written for December MISSIONS will tell something of what has been accomplished in the past three years in Canada. Mr. Stackhouse accepts the call to the new field because he believes it is a larger work with promise of even larger results for the extension of the Kingdom of God throughout the world. All who have known him are assured that he has a great mission before him. It was with great difficulty that the Canadian brethren were persuaded to let him go, and no easy matter on his part to decide to come; but having decided, his whole heart and energy and experience will be thrown into the Movement.

This means that a rare spiritual personality will be added to our missionary forces. Mr. Stackhouse has had special training for work with men. Born in February, 1865, at Bloomfield, New Brunswick, his childhood and youth were spent on his mother's farm, his father having died before his son was born. The community was almost wholly Roman Catholic and cared so little for education that there was no schoolhouse until the boy was sixteen. About this time he was converted and baptized in a brook on the farm, uniting with the little Baptist church at Saltsprings. Studying all he could, at nineteen he was convinced of a call to preach, and applied for a mission field. He was given oversight of two small churches for a month, after which if he could get support from the fields, he might remain. Raw recruit as he was, such were his natural gifts and his evangelistic zeal that he remained nearly two years, during which a revival came and seventy-five were added to the churches, with resulting radical change in the community life. Realizing the need of further preparation, he entered Horton Academy at Wolfville, and two years later Acadia University, from which he graduated in 1892. Each summer was spent in a mission church, and he was preaching indeed nearly all the time. In 1892 he was called to New Glasgow, N. S., where he was ordained and served three years, marrying meanwhile. In 1895 he was called across the continent to the important First Church, at Vancouver, B. C. The very next year the British Columbia Baptist Church Extension Society was formed and he was made its secretary, in addition to his pastorate. Now he had found the kind of work for which manifestly he was designed. When the British Columbia Baptist Convention succeeded the Extension Society he became its chief, and traveled extensively over the Canadian Northwest, founding churches and studying the situation.

REV. W. T. STACKHOUSE

Later he left the church in Vancouver for a little struggling church in the mining region and brought it to self-support. He loved this pioneer work. But he was presently needed for the superintendency of home missions in Manitoba and the Northwest, and in 1901 began work with an immense home mission proposition before him. Union with British Columbia later gave him all western Canada for his parish. For six years he labored incessantly, and became known and loved as the "big superintendent" of the West (he is much over six feet tall, spare and wiry). He had a field 1,500 miles long and 300 across, in which were 145 organized churches and more than 450 preaching stations. If ever there was a "sky pilot" adapted to his work, here was one, and no wonder the Canadians feel that it is a calamity for them to have him drawn across the border. When the Laymen's Movement took him from the home mission superintendency, it still left him to traverse the entire Canadian territory, and his influence was felt from Vancouver to Halifax.

This is the man who comes to our Laymen's Movement of the Baptists of the North and West. He will receive a warm welcome, and that he will soon make a large place for himself there is no doubt. Those who heard his address at Portland will need no further introduction. We add this estimate of a Canadian contributor to the Northwest *Baptist,* who says there is "none in the ranks of our denomination more admired and beloved":

"Some of his friends are fond of finding in him the Lincoln type, and in truth there are striking similarities in early environment, and similarities still more striking in the angularity of form and the geniality of soul, the readiness of wit, the kindliness of judgment, the willingness to bear the heavier burden, the deep-veined humanity, the quick abhorrence of the unmanly thing, the rare spirit of simplicity that is honest with itself and with all mankind. He is a statesman born, but not a politician. He is a leader of men, but will have no man his dupe. Rarer than his splendid gifts is his uncalculating consecration, and behind that consecration are an ingenious faith and a deep consciousness of the eternal verities. His visit to any church is always an inspiration to its members, while by the struggling home mission pastor its memory is cherished as a spiritual benediction."

We congratulate the Northern Baptist Laymen on having such a leader. Now for a rallying around him from the start that will realize the potential possibilities of the Movement.

Ⓜ

Notes

¶ The reports from all the theological schools are of the same tenor—large entering classes, an unusually promising quality in the men, and enthusiasm for the work on the part of both faculties and students. The theological seminary of to-day is a live place, and anybody who doubts it has only to make a visit and be satisfied. Moreover, in all our seminaries the missionary cause is now given much more than a hearing. Actual missionary work as well as study are in evidence, and missions and evangelism go hand in hand. Dr. Mabie is contributing not a little to a deepening interest in missions on the part of the seminary men. Progress is all the time making in the right direction.

Ⓜ

¶ The Lieutenant-Governor of Bengal, who rules over forty millions of people and is said not to be particularly friendly to missions, has apparently been taken with the idea of industrial mission work, and recently visited the Free Baptist Industrial Training School, of which Rev. G. H. Hamlen is the head, at Balasore. He promised five hundred rupees for an oil engine, and a grant of fifty rupees a month from provincial funds (three rupees equaling a dollar). Mr. Bawden, engaged in similar work at Ongole for our Foreign Society, agrees with Mr. Hamlen that there is no more effective way of influencing the future of India than by teaching right ideals of honest labor and upright business methods.

Three Great Conventions

By R. G. Seymour, D.D.

BIBLE AND MISSIONARY SECRETARY OF THE PUBLICATION SOCIETY

IT was a long journey we took to reach them from Philadelphia, but we were stimulated by the prospect of the good we might do, as well as receive, as the representative of the three national societies. From Omaha onward we enjoyed the genial and helpful companionship of Rev. Joe P. Jacobs, who is a power in the ten western States which he represents as District Secretary and Superintendent. After four days of hard travel we reached Thermopolis, Wyoming, the center of that growing State, and terminus of the Burlington Branch Railroad which reaches southward from Toluca. The name of the town indicates the fact that it contains a sulphur spring which comes boiling hot out of the side of the mountain. The State has made a reservation here, and there are free bathing pools, as well as those which may be used for a trifling cost; and there is a large space where tents are pitched, and the sick and poor are reaping the benefit—pools of Bethesda. One of the best hotels we found in our long journey was here at Thermopolis.

WYOMING

Three *great* Conventions, we said. None of them was great in size, but each of them was the largest and most representative which its State had yet held, and each well attended. In the Wyoming Convention in Big Horn Basin we could not help thinking of Dr. E. E. Chivers, whose labors with speech and pen opened up to the attention of Baptists this region we passed through—the Crow Reservation, where he was made an Indian chief. And we recalled the fact that before the opening up of this country a colporter of the Publication Society, Mr. Wilkinson, came by rail to Cheyenne and then took a team and drove up into the Basin and left here seeds of truth which have ripened into rich fruitage. The gift of a Bible to a brother and sister brought them to Christ, and we find them important factors in our Baptist family. Rev. Geo. L. White, the Secretary of both Wyoming and Utah Conventions, is the Home Mission Society's Superintendent. He is loved by all and the work is progressing under his wise leadership. There are strong men in each of these Conventions who are doing their outpost work with the true spirit of sacrifice and devotion; among them, Rev. Geo. Van Makle, who presides over the Convention; Emmanuel Payne, of Lorimer; R. R. Hopton, Secretary of the Convention and pastor at Jasper; and W. R. Howell, pastor-at-large.

Three full days were given to this Convention. We have attended many conventions, but never one which exceeded this in its spirit. A marked feature was the dedication of four colportage

wagons which have begun their pioneer work in the State, under the direction of the Convention as well as the Publication Society. They have already begun to reap in the field, and the brethren were almost jubilant on the day of dedication. The writer preached the sermon and Mr. White offered the prayer of dedication. At this first Convention we found Dr. D. D. Proper, Dr. C. A. Cook, and Rev. Arthur Wadsworth, the acting representative of the *Pacific Baptist,* and Rev. Joe P. Jacobs. The latter preached the closing sermon, and a young man was converted.

T. H. BAXTER CALLING AT A NEW HOME IN WYOMING

A Baptist church has been organized at Powell of 34 male members and 32 female. This is the result of what is called "team work" by Rev. H. B. Fosket, pastor-at-large, and Rev. E. A. Spear and his wife of Chapel Car "Glad Tidings." The pioneer work was done by the chapel car, twenty or more souls were converted through the work of the car missionary, and then Mr. Fosket came and organized the work. The chapel car has held meetings the past three months in Grey Ball, Basin, and Powell, and will work at Thermopolis.

UTAH

Our second great Convention was held at Provo, Utah. We realized that this is a country of magnificent distances when it took us two days to reach Provo, but we found here a devoted company in the First Baptist Church, of which Rev. W. J. Sigler is the pastor. We had a royal welcome on the part of the Convention and it was our privilege to enter into the devotions and discussions as well as to deliver a missionary address. The Convention applauded when it was announced that the Publication Society would at once put two new colportage wagons into the State. The first we sent into Utah had a hard experience. In less than a month its horses were stolen, but no such thing is possible now. There are great difficulties in the way of evangelical religion in this heart of Mormondum, and problems which need wise and tactful heads and hearts for solution.

The progress, as the Convention minutes show, is not rapid, but there is a progress, and every effort should have our heartiest support. There is winning power everywhere with the old gospel earnestly preached. Good work is going on, both in Ogden, under Pastor Zimmerman, and in Salt Lake City, under Pastor Bowerman; and in the latter city a new and fine church building is in process of erection. Mr. Bowerman preached a most excellent sermon at the Convention. The church at Eureka, under the

THE FOUR COLPORTER WAGONS DEDICATED DURING THE WYOMING CONVENTION: DRS. SEIMOUR AND PROPER IN CENTER

pastorate of Rev. Chas. McHarners, reported a new interest and a large increase in congregations. Quite a number of conversions were reported which had come through the meetings held by Rev. L. T. Barkman and family of Chapel Car "Good Will." God has put His seal upon the first work of "Good Will" in Utah. Mr. Barkman and his son Floy added greatly to the interest of the Convention by their singing. It should be recorded also that the Baptists of Utah, both men and women, are cheerfully meeting their budget apportionment. Dr. C. A. Wooddy was a helpful force all through the Convention, as were Dr. C. A. Cook and Mr. Jacobs. The Chapel Car "Good Will", being at Provo, the Convention voted to hold its Sunday school session in the car. It was filled with these earnest workers and a warm and profitable session was held. Miss Millspaugh, who represents the women's work of the West, was in evidence not only in Utah, but in each of the other conventions, and does important work among these Baptist women.

While Mormonism overshadows the land, it surely is the Land of Promise. It has its long, fertile valley with the Jordan running through it; its Sea of Galilee, as well as its Dead Sea; its land of riches and great possibilities; and we were never in a land where we felt there was so great need of the gospel to lift a deluded and deceived people out of materialism into the real spiritual life. We found a number of what the people call "Jack Mormons," who, while still holding on to their materialistic and sense faith, are refusing to pay the Temple tax. It is a break from the hierarchy.

Between the second and third conventions Mr. Jacobs accompanied me on a detour from the Park train at St. Anthony, and we went by stage ninety miles each way to visit Jackson's Hole, a fertile country which Owen Wister has pictured in "The Virginian."

MONTANA

We reached Bozeman, a thriving place, and found the brethren expecting us, and had again a royal welcome and were afforded all the time we wished to pre-

sent our work. Rev. J. E. Noftsinger, the popular pastor of Butte, presided over the Convention. Two excellent addresses were given on the first evening (the fourth session of the Convention), on "Looking Backward" and "Looking Forward," the first by the President, and the second by the new Secretary of the Convention, Rev. Thomas Stephenson. Two memorable addresses on education were given by Rev. A. F. Colver and E. R. Clevenger. The denominational newspaper received careful and vigorous treatment from A. L. Wadsworth and George B. Conway. Two other informing addresses were delivered by Dr. C. A. Cook on "Stewardship," and Dr. C. A. Wooddy on "The By-products of Religion." You may be sure it was a vigorous side view of home missions. Dr. Wooddy is a great power on the Pacific Slope. A really great evening with a crowded house was experienced when five brethren talked on the Laymen's Movement—J. F. McNamee, M. L. Rickman, R. G. Seymour, Chas. A. Cook, and C. A. Wooddy. There was not only information in this service, but inspiration; nobody wearied, and a decided impulse was given to men's work.

The last morning we spent in the Convention was devoted to the work of the Publication Society. The missionary work was discussed by Superintendent Jacobs; "Seventeen Years in Montana," by L. G. Clark, the Sunday School Missionary; "The Experience and Observation of a Colporter by a New Colporter," Thos. Howland; and an address by Dr. Seymour on colportage work. Then Dr. Noftsinger offered the prayer of dedication of the two new wagons, which have begun their work in coöperation with the Convention. Two more will be sent into Montana as soon as they can be prepared and the right men can be found. Anybody will not do for a colporter. The pioneer work needs men of grit, grace and gumption. We are deeply impressed with this frontier and foundational work. The fields are broad, the harvest is great, the laborers are few. We must not only pray to the Lord of the harvest, but help to thrust forth laborers into the harvest. Our two great Home Societies are working wisely and nobly, and any investment in them is sure to produce the richest dividends in a harvest of souls and in future Baptist churches, endowing these new communities with moral power.

Winter Sheep Herding on Wyoming Range, near Douglas, Wyo.

THE BAPTIST FORUM

What Do Baptists Mean by Christian Comity?

By L. A. Crandall, D.D.

THE man who assumes to speak for all Baptists is either very courageous or very foolish. There are BAPTISTS and *Baptists* and Baptists. Some hold that an organization of immersed believers is the only body of Christians having a right to the name "church," while others gladly apply this term to companies of Christian people who have not been immersed. Some would permit only the immersed to come to the Lord's table; others welcome all sincere disciples of Jesus Christ. Some assert that Baptists should plant a church of their faith wherever possible, irrespective of the presence and work of other Christian bodies, and over against these is a great multitude who declare that this policy is not only foolish, but wrong. In the discussion of the Baptist attitude towards Christian comity, in addition to the expression of individual opinion, one may venture to record what he believes to be the prevailing sentiment in that group of Baptists with which he is most familiar. This will confine the present article to a consideration of the general attitude towards comity held by the constituency of the Northern Baptist Convention.

Comity means more than courtesy. Its demands are far from being satisfied by public politeness or platform protestations that "we are all one." Comity means less than organized union. It does not involve the obliteration of denominational lines. Whatever the etymology of the word may suggest, it has come to stand for *denominational administration with sole reference to the kingdom and righteousness of God.* True, some sectarian propagandists may claim that the best interests of the kingdom demand that their particular body shall disregard what is being done by other denominations and proceed as if they constituted the only redemptive force in the world. Such an attitude is not only conceivable, it is actually held. Possibly some people among those who make up the constituency of the Northern Baptist Convention may occupy this position; but it is safe to say that they constitute a small minority. Experience has taught us that denominational zeal may mean an unchristian rivalry which works injury to the kingdom of God. Unless such zeal is "according to knowledge" it is like an engine on the rampage which hinders the transportation it was intended to help.

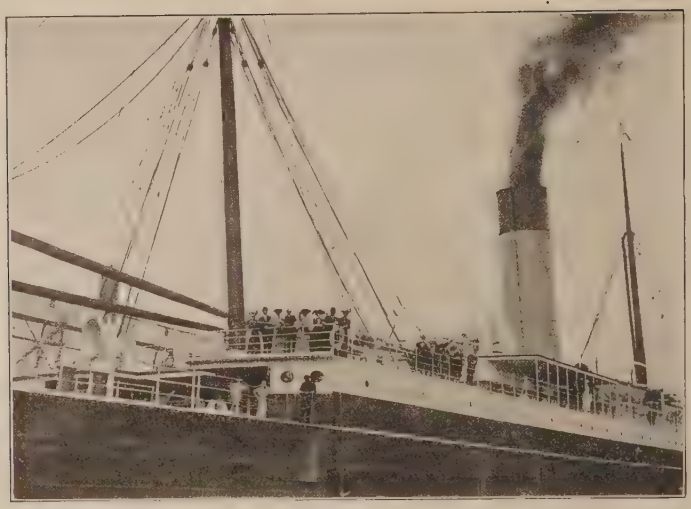
In common with other denominations, we have been learning from the foreign field. At Oklahoma City in 1908, Dr. Barbour, our foreign secretary, made use of some such language as this in his annual report: "A denominational propaganda, as such, in foreign lands, is a sin." We have a profound conviction that Dr. Barbour voiced the general sentiment of our people, especially those who have been in living relations with foreign missionary undertakings. Those who have gone out to distant lands to carry the good tidings to the peoples who know not Christ, unite in declaring that only a coöperative, unified Christianity can win the non-Christian world. The unity need not be of organization, but it must be of such reality as will secure freedom from denominational rivalry, full and constant conference among the representatives of different denominations, such division of territory as will conduce to the highest possible effectivenes of the total Christian force engaged in the work of evangelization. This has now come to

be a commonplace in foreign missions. Baptists are uniting with other ecclesiastical organizations in establishing schools, hospitals and other agencies by which the Christianizing of foreign lands is promoted. Baptists are quite as ready as any denomination to join sister bodies in such partition of the foreign field as shall seem to be demanded by the best interests of the common work, and to respect such partitions when they have been made.

We are coming to see, Baptists as well as others, that it is quite as important to place the kingdom of God first in our work in the homeland as in the lands which lie beyond the seas. American Christianity is confronted by a gigantic task. We are appalled by the awful depravity found in the sinks of our great cities. Our churches fall back before advancing tides of poverty and ignorance, and leave great areas almost untouched by Christian influences. If anything has been demonstrated by the experience of Protestantism in our large cities, it is that the different denominations must work together if we are to accomplish any considerable measure of our task. Independent and unrelated city mission work has been tried out and is a failure. Every unselfish friend of man will rejoice at the steps now being taken to mass the Christian forces of a given city for the assault upon the strongholds of wickedness. Neither is the necessity for denominational coöperation confined to our cities. The wicked over-churching of small towns is a scandal to our religion. State after State is recognizing this, and by the creation of interdenominational commissions is seeking to prevent the waste of money and the reproach to our cause which has characterized so much of our work in the past. In this high endeavor Baptists are heartily joining.

Organic union among Protestant bodies is an attractive vision, impossible of present realization. A general impression seems to prevail that Baptists, above all others, stand in the way, not only of union, but of hearty coöperation. So far as union is concerned, when bodies which are distinguished from each other only by some difference of view concerning church organization come together, it will be time for Baptists to consider the matter seriously. As regards interdenominational comity and the largest possible coöperation, Baptists—of the North, at least—have already proved, abundantly, their sincere desire to meet their brethren of other communions half way in plans and efforts for the more efficient prosecution of God's work. We have very positive convictions that are not shared by other religious bodies; but the one conviction which dominates all others is that, not only as individuals but as organizations, the kingdom and righteousness of God are to have first place in our affections, our purposes and our activities.

Minneapolis, Minn.



MISSIONARIES ON THE CANADA, WAVING GOOD-BYE TO AMERICA

Departure of the Missionaries

FALL CONFERENCE—FAREWELL MEETINGS—SAILINGS

"UNUSUALLY successful and inspiring," was the opinion of all who had the pleasure of being present at the annual conference with the outgoing missionaries, held in the Ford Building, September 12-19. The comprehensive meetings were largely attended and were full of value and help. The topics by days were as follows: The Organization of Our Work; Coöperation with Home Churches; The Missionary and His Work; The Missionaries and the Board; The Relations of the Missionary (including his relations to Europeans and the government, to his fellow missionaries, and to the natives and native religions); and The Spiritual Life of the Missionary. In connection with these topics valuable discussions were held in which many missionaries on furlough brought the light of their own experience to bear on the various problems presented. These general and informal discussions also brought the new missionaries into personal touch with the foreign field in a peculiarly helpful way. Several short, stirring addresses were given that added much to the interest of the meetings, and the devotional exercises, which occupied the opening half hour, were a daily inspiration greatly appreciated by all.

On Thursday afternoon a reception was tendered the missionaries under the auspices of the Boston Baptist Social Union and the Woman's Baptist Social Union, where in a pleasantly informal way many people met the missionaries and went away feeling a personal interest in the work on the field after getting such a homelike glimpse of their representatives. On Friday evening and again on Sunday many of the churches in Boston and vicinity had the privilege of listening to the missionaries.

THE FAREWELL MEETINGS

On Monday afternoon the farewell service was held for the missionaries of the Woman's Societies, including wives of missionaries, Mrs. M. G. Edmands, president of the Eastern Society, presiding. A noble and thoughtful address

was given by Mrs. L. E. Gurley, of Troy, N. Y., and Mrs. W. T. Elmore, of South India, brought a greeting from the field. Dr. Walter Calley, of the Board of Managers of the Foreign Mission Society, presided at the evening service. The missionaries were presented by Secretary Haggard, and as he called their names they responded, telling in a sentence why they had chosen to give their lives to the mission cause. Seventy-five spoke in as many minutes. As venerable Dr. W. B. Boggs, of Ramapatnam, South India, rose in response to Dr. Haggard's roll-call, the admiring audience gave him a warm welcome. It was a pleasure to see Mrs. W. I. Price, the widow of our former missionary in Burma, who after twelve years of absence is returning to her lifework with her daughter, Miss Eva R. Price, while another daughter, Mrs. D. C. Holtom, also present at the meeting, accompanies her missionary husband to Japan. There may have been much that was sad in this parting from friends and dear ones and native country, yet the note throughout was that of joyful triumph, so marked as to thrill the least responsive of the large audience who met to bid them farewell.

After all the missionaries had given their message, Secretary Barbour spoke a final word to them, and the impressive service closed with a prayer by Dr. N. E. Wood, of Arlington. On Wednesday, the 21st, many gathered at the pier to bid farewell to the thirty-five missionaries who were about to sail on the *Canadian,* of the Leyland Line, for Liverpool. The customary service was conducted by Secretary Barbour and prayer was offered by Dr. Francis of Clarendon Street Church.

MISSIONARIES AND THEIR CHILDREN ON THE CANADA'S DECK

LOCAL FAREWELL SERVICES

Previous to the gathering in Boston, many of the missionaries had attended farewell meetings given in their honor by their home churches. The members of the Euclid Avenue Baptist Church, of Cleveland, Ohio, gathered to bid goodbye to Miss Edythe A. Bacon, M.D., who has long been active in that church. The pastor paid her a glowing tribute and prayer was offered for her safe journey. The First Baptist Church at Iola, Kansas, had a farewell service for Dr. and Mrs. John G. Woodin, who go from them to the Burma field. The program presented included a short address by the pastor, Rev. W. H. Owen, upon "What Foreign Missions Have

Done for Us and What We Have Done for Foreign Missions," and Dr. Woodin gave an interesting address upon the character of his field and work. The young missionaries were then presented with pleasant remembrances, a touching gift being an American flag presented to them by the G. A. R. A reception was tendered Miss Nairn and Miss Northrup at the Calvary Baptist Church, Rochester, N. Y., and over three hundred people met to bid them godspeed. In connection with Dr. J. Riley Bailey's ordination at the First Baptist Church, Greensburg, Pa., Dr. and Mrs. Bailey were given a reception. Both were active in church work, and the members of the Greensburg church will follow their life in Assam with prayerful interest. Similar gatherings occurred elsewhere. One is reported on page 710.

THE WESTBOUND PARTY

On September 23rd a large number of Chicago Baptists met in the Immanuel Church for a farewell service to the missionaries sailing from San Francisco. Secretary Haggard had charge of the meeting, introducing the thirty-one missionaries present. The Scriptures were read by Dr. R. E. Manning, prayer was offered by Dr. C. F. Tolman, and Dr. Johnston Myers, the pastor of the church, offered the final prayer of consecration. Two days later Minneapolis and St. Paul Baptists gathered in a farewell meeting in Calvary Church, Minneapolis, where District Secretary Peterson introduced the missionaries. At Spokane, Seattle, Portland and Sacramento the missionaries also addressed audiences. The westbound party sailed October 4th from San Francisco on the *Chiyo Maru*.

JESUS SAID, THERE IS NO MAN THAT HATH LEFT HOUSE, OR BRETHREN, OR SISTERS, OR MOTHER, OR FATHER, OR CHILDREN, OR LANDS, FOR MY SAKE AND FOR THE GOSPEL'S SAKE, BUT HE SHALL RECEIVE A HUNDRED FOLD NOW IN THIS TIME, AND IN THE WORLD TO COME ETERNAL LIFE.—MARK 10:29-30.

THE CANADA LEAVING BOSTON HARBOR

The Literature of the Kingdom

By Prof. Samuel Zane Batten, D. D.

CHAIRMAN OF THE NORTHERN BAPTIST CONVENTION SOCIAL SERVICE COMMISSION

II

ONCE more, we need a vital, practical Christian Literature in the languages of our immigrant populations. In her most illuminating book, "The Spirit of Youth and the City Streets," Miss Jane Addams has called attention to a most important need. She shows how a large proportion of the immigrants coming to us have left the old home-land to escape religious and political oppression. These people, young people usually, come to this land believing it to be a land of liberty and justice. They come here, many of them, with a great passionate yearning for justice and fellowship; they come here ready to throw themselves into any movement that makes for social justice and genuine democracy. But when they come into our cities, what do they find? They find that our civilization is dominated almost wholly by the materialistic spirit, that our cities are given over almost wholly to industrial activity. They find in these cities a misgovernment more subtle and more oppressive than anything they have known in the old world; they find the great mass of the people bent on money-making and pleasure-hunting and cynical with reference to social reform and civic betterment. They find that the Americans whom they meet are wholly absorbed in commercial interests; that these Americans have no conception of the stirring social and philosophic movements in Europe, and that the people generally have no great historical bonds or national ideals. On the other side, they find other things that are no less serious in their effects. In a short time the men take out "their first papers" and become voters in the new Republic. As they speak a foreign language they do not read our papers and come into a full understanding of the principles involved in a vote and do not know the nature of their civic obligations. But they have votes and so they are courted by certain selfish special interests. The agents of the brewers—to take an illustration—go among them and wholly mislead them with reference to the issues and candidates. They tell the people that the men opposed to the saloon are trying to take away their liberties and to reduce them to serfdom and subjection. By conjuring with the word Liberty, by appealing to the people's prejudices and fears, these minions of the saloon are able to mislead the people and to align them almost solidly in favor of saloon candidates. Through these political middlemen, who are little else than political pirates, the "foreign vote" is usually delivered almost *en bloc* for any special interest that will hire the workers.

This is not all, but among these foreign-speaking peoples all kinds of religious and social doctrines are preached by bitter and persistent agitators. In the old world the word Church meant the Roman Catholic Church; here the agitators include all churches in the same category and denounce them all in unmeasured language. In the old world Socialism meant social justice and economic opportunity; with some of these agitators it means hostility to all governments and the overthrow of all existing institutions.

What is the inevitable and tragic result? In a short time these people lose their enthusiasm for social and economic reform and become indifferent to all efforts for civic betterment; they regard a vote as a political asset ready to be sold to the highest bidder; soon all interest and ardor die out of life and existence suddenly becomes stale and unprofitable. And so they sink down a dull, sodden, inert mass in our cities, interested only in money-getting—like the rest of Americans—and pleasure-hunting. Some of them remain restless and ill at ease, ready to welcome any doctrines of social reform and change; not a few of them become bitter atheists in religion and destructive anarchists in social thought; thus they

become a dangerous element in our cities and a menace to our free institutions.

What shall we do? Miss Addams is right in her suggestion that we must turn to advantage this insatiable desire for justice and brotherhood in these foreign-speaking peoples. She is no less right when she declares that "a distinct and well directed campaign is necessary if this gallant enthusiasm is ever to be made a part of that old and still incomplete effort to embody in law—'the law that abides and falters not, ages long'—the highest aspirations of justice." This is certain, that we cannot any longer neglect the possibilities of the strangers within our gates. This is certain, that we cannot do this work by starting a few poorly equipped mission stations in the midst of these people where a narrow and individualistic and self-seeking gospel is preached. This is certain also, that we cannot meet the need of these peoples and win their thoughts to better things by a few unattractive leaflets that deal only with the individual soul and ignore the social relations of life. Christianity is a social religion from centre to circumference, and just so far as it is purely individualistic it is not Christian. Christianity by its very nature is an undying passion for justice and brotherhood, and when that passion dies Christianity is gone. What we need therefore—what we must have—is a series of attractive, clear, brief leaflets and tracts setting forth the great fundamental conception of the Kingdom of God on earth. With this there should go leaflets and tracts dealing with such things as the school, the home, the city, the Church and the State. The meaning of a vote should be explained and the obligations of citizenship should be made clear. More than this, the idea of brotherhood and fellowship should be emphasized; the longing for social justice should find a voice, and the people should know that Jesus Christ is the King of Justice. Then ways in which the people can help in social and civic betterment should be indicated. The meaning of liberty should be explained.

We must meet these people where they are. We must understand their mood and outlook. We must honor their passion for justice and must direct their enthusiasm for democracy. We must make them know that Jesus Christ is their best friend and that he sympathizes with all their aspirations. We must make them know that the churches believe in justice and brotherhood, in right-dealing and fair opportunity for all. Neglected and misunderstood or badly handled, these people may easily become the most dangerous element in our land and may jeopardize our free institutions. But met in sympathy and understood in their longings, treated as brothers and given the whole gospel of the Kingdom, these people may gradually become the most valuable element in our life and may thus aid us in working out a national life that shall embody the righteousness and brotherhood of the Christian ideal.

Then, referring for a moment to the letter from the American missionary in Turkey, we shall have a literature that will meet the needs of men the world over. The letter from this missionary voices a real need and shows a real danger. What can I tell him? I am quite familiar with the literature of Social Service and Social Reform; and yet I do not know of many such tracts as he wants. I can find socialistic tracts by the dozen, brief, pointed, stimulating, attractive; and yet I do not know of three tracts dealing with the questions of Social Justice and Social Democracy from the Christian point of view. The Social Service Commission of the Northern Baptist Convention has made a beginning in the Social Service Series; and these should receive the widest possible circulation. But beyond this a great work needs to be done by our Mission Societies, City, Home and Foreign.

What then is one of the most urgent tasks before us as a denomination? It is the creation of a general literature in the language of foreign-speaking peoples, dealing with the great idea of the Kingdom of God on earth. And implied in this is the creation of a real, fresh literature, with verve and vision, dealing with the social and civic aspects and obligations of Christian people, and voicing the deep cry of the people for light, for justice, and for brotherhood.

THE WORLD SURVEY

The Revolution in Portugal

IT would be difficult to recall a more sudden, swift and successful revolution than that which within twenty-four hours changed Portugal from a monarchy to a republic. The revolutionists had their plans laid with great care, and carried them out with a precision that indicates sustaining power in the new government. The boy king, forced by assassination into a position for which he had no fitness, was no match for the varied forces arrayed against him, and the queen mother was said to be one of his chief hindrances through her alliance with the clericals. The royal family saved their lives by flight and found refuge under the English protection at Gibraltar. The army in the main sided with the revolutionists, as did the navy, and within a few days peace and order reigned in Lisbon, the capital, and a provisional government, with a poet-scholar at its head, was conducting affairs with moderation and skill. While at this writing the governments of Europe have not recognized the republic, the feeling is general that it is a fact accomplished, and that there is no hope of a restoration of the monarchy.

Without doubt, the roots of the revolution cannot be reached without disclosing a deep-seated hostility to clericalism, to the constant interference of the church in affairs of state. Rome knows well that there will be no union of Church and State in a Portuguese republic, and has done all in her power to ward off the inevitable. Among the first acts of the new government was a decree of expulsion against the religious orders, justification for this being found in a law dating back to 1834 when all religious orders were dissolved and forbidden to reëstablish themselves in Portugal. That law was never repealed, but after a time, in face of it several orders returned to the country and eventually acquired such standing that the government in 1901 found it neceessary to legalize the situation. This shows the regard paid by the Roman Catholic Church to the laws of a land that stand in the way of its plans. The recognition of orders was extended only to such congregations as were then established, and that under express condition that there should be no novitiates and no vows. It is said that these conditions have not been observed, and the summary expulsion therefore is justifiable. In taking this step, the new government was clearly yielding to popular demand, and its greatest difficulty has been to guard the monks and nuns from attack by incensed people. An archbishop and bishop have also been expelled, and the domination of the papacy in Portugal is at an end.

Portugal is a little country, with a total population of less than six millions. It has some great names in its history, but like Spain has long been held in a subjection that meant illiteracy and poverty, repression of individual initiative, hopelessness and dejection. It has been out of date, out of mind. Ninety per cent. of its people cannot read. Ignorance and superstition have thrived under priest rule. Yet there has been growing a spirit of liberty and democracy, and a group of leaders have resolved upon a

new era of progress. Staggering under a debt of eight hundred millions imposed by the royal extravagance and profligacy, the point came when forbearance was no longer possible. Surely Americans must sympathise with the revolutionists, and hail the advent of the Republic of Portugal, which may give to the people at last civil and religious liberty and a fair chance for life and happiness. If it be true that it will require time for the people to acquire the art of self-government, that is their misfortune, not their fault.

Ⓜ

The Situation in Spain

WHAT effect the revolution in Portugal would have upon conditions in Spain has been a matter of grave import. That there was an understanding between the republican leaders of Portugal and Spain and a plan for a concerted uprising is believed in Spain, but the assassination of Dr. Bombarda, a republican leader, hastened the crisis in Portugal and disturbed any such plans. Well informed as to the Spanish plots, Premier Canalejas was prepared to put down an insurrectionary movement, and by the placing of troops at the special danger points prevented an outbreak. At the same time, it is realized that the situation is more critical than at any previous period, because of the disaffection that has been created by the clericals and persistently fostered ever since the disagreement with the Vatican. The premier has warned the Chamber of Deputies that manifestations of Catholics, on the one hand, and of anti-clerical workmen on the other, would be likely to stir up civil war. In an address to the Chamber, he condemned the attitude of the clericals as turbulent and lawless, and read extracts from sermons and speeches of prelates in which they declared that he was an infidel and coward, that the government was unworthy of the slightest respect, and that all liberals were common rowdies. Then he pointedly asked the Catholic party, "You who attack the public schools, is this the literature with which you educate your children?" He asserted that the complaisance of the Spanish public authorities in the past to the church had resulted in the total absorption of the State by the Church's clericalism and had destroyed civic liberty and freedom of conscience. The people, he said, "were obliged to begin a supreme battle against clericalism, but to pretend that we seek religious conflict is iniquitous."

It is certain that had not Spain possessed a statesman of the far-sightedness and lofty purpose of Premier Canelejas, and a king willing to recognize the right and support it, the chances for the existence of a monarchy in Spain to-day would be exceedingly slight.

And as the disastrous results of Church and State are unfolded before us, the lessons will not be lost upon our own people. We are given to complaisancy, and are permitting the religious orders which have caused trouble in every country of Europe, and been expelled from most lands at one time or another, to fasten themselves here and acquire vast properties. We are hearing more and more frequently the assertions by prelates that Roman Catholicism will soon dominate this free land, and that it is the only hope of the American Republic. We are allowing a Roman Catholic lobbying at Washington and in State capitals that is clearly church interference in political affairs. It is quite possible that the day will come when the political peril of so-called religious orders will be evident here. If so, there will be another decree of expulsion, and the clericalism that is the inveterate foe of our public schools, and of genuine liberty here as everywhere else on the face of the earth, will suffer the fate that has overtaken it elsewhere. Perhaps it is easy to mistake tolerance and kindliness and generous concessions for supineness and weakness, but it is a mistake all the same, as any religious body will discover that tries its hand openly at ecclesiastical domination. Meanwhile, it is a pity to have arrogance and presumption make it difficult for us to live in that spirit of amity and mutual respect that we should like to see universal.

The Kansas Semi-Centennial

THE Baptists of Kansas celebrated the fiftieth anniversary of their State Convention at Atchison, October 10-13, with great rejoicing. The Atchison Church was probably the fifth church organized in the State, dating August 1st, 1858. The first Baptist sermon in the place was preached by L. A. Alderson, in April of that year, and he began regular services in what had been a saloon. Kansas is now prohibition. A substantial house of worship was completed in the autumn of 1859, "unencumbered by debt," and there the Convention was born on June 6th, 1860. The present fine edifice was thronged with Baptists, now an influential body forty thousand strong,—and the program was admirably carried out. Dr. Morehouse, of the Home Mission Society, sent the greetings and congratulations of the Society, with a historical sketch of its work in Kansas, from which we quote the following interesting facts:

BEGINNINGS

The beginning dates back to 1854, coincident with the first large influx of population. The first missionary was Rev. W. W. Hall, from Massachusetts, who arrived at the mission station for the Shawnee Indians, Sept. 19, 1854, and whose first sermon was preached at Wakarusa, 46 miles from Westport, and on the south bank of the Kansas River. He soon located at Lawrence, where he reported a Baptist church organized June 24, 1855, with 7 members. The second missionary was Rev. J. Gilpatrick, of Maine, who left Boston Oct. 17, 1854, with about 230 emigrants for Kansas, and after a journey of eleven days reached Kansas City, Mo., Oct. 28, and on the 29th preached in the hotel. On his way out he found about 20 Baptists among the emigrants and began his missionary work by getting acquainted with all, distributing tracts on cars and steamboats, and holding religious services. On Jan. 16, 1855, he wrote from headquarters on the Wakarusa River, Kansas, that his field comprised the whole State. He reported a church organized at Bloomington, March 25, 1855, with but four members. This was about three months before the organization of the Lawrence Church and so presumably may be regarded as the first Baptist church in Kansas.

Hall and Gilpatrick both left their families in the East during the period of their pioneer work. Hall had a salary of $400 and Gilpatrick $600, besides an appropriation for expenses to the field. Hall confined his work principally to Lawrence and several out-stations. Gilpatrick was the pioneer explorer. Within five weeks after his arrival he wrote that he had traveled more than 400 miles, mostly on foot; that he had no horse, and if he had one it would often be impossible to get him kept: That he often had to pay a dollar for supper, breakfast and lodging and sleep on the floor at that. By January, 1855, he had traveled up the Kansas River on the south side 110 miles and down on the south side to its mouth and up again 120 miles, his field comprising a district about 80 miles from north to south and 120 miles from east to west. He preached wherever he could and visited from house to house. In July, 1855, he reported Topeka as one of his preaching stations, and subsequently was pastor there a year.

INCREASING MISSIONARY WORK

For three years these were the only missionaries in Kansas. Thereafter the number gradually rose until in 1861 there were 11; in 1865, 14; in 1875, 38, and in 1882, 63. Many of these had charge of large districts, doing pioneer work like that of Gilpatrick. The early conditions were unfavorable to large results. The repeal in 1854 of the Missouri Compromise opened the West to slavery if a majority of voters in any Territory or State favored it. Kansas was quickly occupied by two hostile populations with guns in their hands and antagonistic political ideas and purposes in their heads. On Aug. 30, 1856, occurred the open conflict that made famous John Brown, of Ossawotamie. The Territory was in turmoil, until Kansas was admitted as a State, in 1861. After that, for four years more during the Civil War, it was difficult to blend in Christian fellowship the opposing elements of the population.

In 1855, Gilpatrick wrote: "The country is filling up fast with a class of peo-

ple far above the pioneers in most new countries." These were largely colonies from the East, aided in part by organizations committed to the effort to make Kansas a free State. He frequently found two or three families temporarily crowded together in a one-room cabin. The Home Mission Society did not then have, as it now has, a church edifice fund to help erect chapels in new communities and it was therefore difficult to get suitable places in which to hold services. The Society allowed some of its missionaries to visit the East to secure help to erect houses of worship, especially at Lawrence.

The principal points occupied from 1854-1861, were Lawrence, Leavenworth, Manhattan, Atchison, Oskaloosa, Topeka, Wathona, and the Neosho Valley. By 1882, about 200 points with numerous out-stations had been occupied and about 325 years of mission work had been rendered by the Society's missionaries, and $115,672.37 appropriated for their support. The total expenditures in Kansas for missionary work by the Society have been about $300,000, and in church edifice gifts about $45,000, 177 churches have been aided from the gift fund and many others also from the loan fund.

THE STATE CONVENTION

The organization of the Baptist State Convention was an event of great importance to the little company of Baptists in the State. Most of the early missionaries were men of vision, of mature years and experience, several of them college and seminary graduates. They laid out a denominational program on a broad scale, including a paper and a school. The latter materialized through the gift of 20,000 acres for a site by the Ottawa Indians, many of whom were Baptist, on certain conditions entitling Ottawas to scholarships. When straits came, the Society came to the rescue of the imperiled enterprise, appointing a special agent who secured about $27,000 for buildings and other purposes, and effectually used its influence later in securing in perpetuity the 640 acres of the school site now belonging to Ottawa University.

The exceptional hindrances to religious effort are graphically described by some of the missionaries. Rev. J. Gilpatrick, writing Aug. 1, 1850, says: "Hindrances to missionary effort continue to be very great. Bands of marauders of the vilest character, on the guerilla system are and have been scouring the territory, robbing, insulting, burning and often murdering in the most horrid manner Free State people. The people on the Sabbath bring their firearms to the church for self-defense, if necessary." Oct. 30 he says: "I have been robbed of my horse, saddle and bridle by 'the border ruffians' during the last quarter." In December he writes that his two sons were forced with many others to go into military camps; that agricultural operations had been greatly interfered with; and that many, including members of the Baptist churches, in their fear and distress, had fled the country.

Hardly had the State recovered from these troubles when a dreadful drouth, in 1860, brought with it great loss and suffering. Half the population left for the East. Had it not been for the Society's aid in those dark days there would have been nearly a total collapse of our denominational interests in the State. Religious development was still further seriously retarded by the Civil War. The State furnished the Federal army more troops in proportion to its population than any other in the Union. About one in seven of the population were enlisted in 1863. The construction of the Wyandotte and Atchison branches of the Union Pacific Railway, soon after the close of the war, brought a rough element into the new towns along these lines, with frequent encounters between them and the frontier rangers and cowboys. For the first ten or twelve years, therefore, the Christian forces in Kansas had a hard and discouraging experience. But with the close of the war the extension of the railway system and the removal of Indian tribes to Indian Territory, a new era opened and the Home Mission Society made a decided increase of its missionary force in the State.

THE SOCIETY AND THE CONVENTION

From 1854 for about fourteen years missionary operations were conducted directly and wholly by the Society. The organizations of the Convention brought a new missionary factor into the field. Its resources, however, were meager and its missionaries few. No missionary appears to have been supported by the Convention itself until 1868. For about three years thereafter one general missionary was in the field. Until 1870, a period of 16 years, it seems that less than $2,000 was received and expended by the

Convention for missionary work. From 1871 to 1875 the Convention coöperated with the Society in providing a portion of missionaries salaries. After the discontinuance of coöperation, in 1875, the Convention for two years appears to have had no one in the field, though it reported four in 1878 and nine in 1879. For the first twenty-five years, therefore, from 1854 to 1879, nearly all the Baptist missionary work in the State was done under the auspices of the Home Mission Society. In 1879, upon the writer's first visit to Kansas as Corresponding Secretary, the Convention voted to enter again into coöperation in accordance with the plan proposed by the Society. For fully thirty years we have pulled together in team work, harmoniously, efficiently, successfully. When, at times, adverse conditions made it impossible for the Convention to provide its full share of the year's budget, the Society assumed more than its proportion until the brighter day dawned. Its policy has been to stimulate the Baptists of Kansas to do their best and to throw upon them the chief responsibility for the prosecution of the work.

WHAT OF THE FUTURE?

The question naturally arises: How much longer will it be necessary for the Society to extend aid to Kansas? Some of the adjacent States on the east have become self-supporting in their missionary work. Others are approaching to self-support. May it not be practicable for Kansas to do likewise by 1914, sixty years from the appointment of the first missionary to the territory? This result might be reached without shock to the work by a gradual reduction yearly from the Society.

The interest taken by Kansas Baptists in recent years in the general work of Home Missions has been very gratifying to the Society. The new Home Mission fields and problems, all unknown fifty years ago, require more than the Society has at its disposal for their proper attention. And the Baptists of the Central Western States in their growing numbers and ability are summoned by divine providence to stand shoulder to shoulder with their brethren elsewhere in the conquest of this continent for Christ. They have long received: they are now to learn that it is more blessed to give than to receive. These 446 white churches, with 39,200 members, besides 170 Negro churches with 12,575 members, are able to do great things for the Kingdom of God. We rejoice that this long-tilled home mission vineyard has furnished generous supplies of men and money for foreign fields. It is said that 28 men have gone from Kansas into the foreign work. And for that work Kansas Baptists have contributed through the Missionary Union, now the American Baptist Foreign Mission Society, $132,414.88. In this we rejoice. The Society has always insisted that its missionaries should secure contributions from their churches for the missionary enterprises of the denomination at home and abroad.

We have come to a new era in our denominational life in this land. There is a growing consciousness of our community of interest, whether we belong to the East, to the center, or to the farther West. We are members one of another; and of one body, moving in unison as never before. It seems like a divine marshalling of forces for a great forward movement in the Kingdom of God. As Baptists, if we are true to our heroic ancestry, we should be at the front and bear the brunt of the battle.

✤

Appreciation from Idaho Baptists

The following is an extract from the report of the board of directors of the Idaho Baptist State Convention: "The assistance of the Home Mission Society has been an imperative necessity to the growth and progress of Baptist work in Idaho from the very beginning of our missionary work in the State, and realizing this, the Society has most generously and loyally assisted us and coöperated with us all these years. Idaho Baptists should and do most heartily appreciate the support given our work by this Society. Because some of our western States are passing through a period of marvelous material development and rapid increase in population, and such changes are demanding a somewhat different type of pioneer missionary work from that of a few years ago, some who are not very familiar with this new and present situation are inclined to think that the need for home mission help in the West is a thing of the past. But it is the judgment of the board of directors of the Idaho Baptist Convention that there never has been a period in the history of our State when it was more imperative to have the most liberal financial support of the Society than it is in these days."

Missionary Program for November

The Northern Baptist Convention

IT is very desirable that in every church there be at least one meeting devoted to the consideration of the ideals and work of the Northern Baptist Convention.

We publish herewith a list of questions, all of which can be answered from the Convention Annual. This list is published in leaflet form by the American Baptist Publication Society and will be supplied free of charge for distribution in connection with this meeting. A copy of the Convention Annual should of course be secured also. It contains nearly a thousand pages and is sold by the Publication Society for fifty cents per copy.

Prior to the meeting one or more persons should be asked to prepare to answer any question in this list. A supply of these should be on hand to be distributed at the meeting. The members present should be encouraged to call for the answer to the question in which they are most interested. Other ways of using this "Quiz" will suggest themselves.

"Quiz"

NOTE.—The numbers given below refer to pages in the Convention Annual. A number standing alone relates to the Convention Minutes. Those prefixed by A, B, C, or D, relate to the appendices, giving the Society Reports.

1. The largest national gathering in the history of Northern Baptists was held at Chicago, in June, 1910. How many delegates were in attendance? (p. 37) Total attendance? (37) How is the membership of the Convention composed? (5) Where will it meet in 1911? (199) What other great meeting will be held at the same place? (199).

2. What Missionary Societies are "coöperating organizations" of the Convention? (40f.) What conditions have the societies agreed to in entering into this relationship? (8) What radical change in the organization of the societies was approved at Chicago? (85).

3. What is the Budget-Apportionment plan of the Convention? (7, 96-131) What important step was taken during the past year in the unification of the national Missionary Budget? (66) What is the difference between "Budget" and "Apportionment"? (100) What is the best method of raising missionary money? (104, 105) What help does the Convention give, in order to secure the wide introduction of this method? (107, 108) Why should the missionary offerings be forwarded early in the year? (119).

4. How many churches are there in the field of the Convention? How many increased their offerings over last year? Was the number of contributing churches greater or smaller than last year? (128).

5. How many missionaries are employed by the Foreign Mission Societies? (A244) How many by the American Baptist Home Mission Society? (B23) How many by the Woman's American Baptist Home Mission Society? (D8) How many by the Publication Society? (C40) How many baptisms were reported last year by these societies?

6. What new Forward Movement plan for promoting Missions in the Sunday school has been agreed upon by the societies? (A23, B21, C6, D6).

7. What recommendations concerning Stewardship, presented by the Forward Movement Committee, were adopted by the Convention? (135, 136) Is "partnership" or "stewardship" the better word to describe our relation to God in the use of money and life? (132).

8. What did the special committee of the Foreign Mission Society on "home expense" report? (A15, 16). What important Commission has been sent by the Society to Africa, and for what purpose? (A35, 36) What outstanding development of missionary interest in the home churches is reported? (A20, 21) What is the "present need" of the Foreign Mission Society? (A46).

9. What are the three possibilties for the future in Home Mission work? (B63) What significant event in Mexican history is being celebrated, and how? (B30) Is there more overlooking or overlapping in Home Mission work in the West? (B62).

10. In what way is the Publication Society helping in the evangelization of China? (C5) What International Graded Sunday School Lessons are now ready? (C28-30) What are the significant features of the work of the department of education? (C7-10) What is the strongest work of the Young People's Depart-

ment? (C11) What are the results of the chapel car work up to date? (C37).

11. What new fields have been entered by the Woman's American Baptist Home Mission Society? (D3) How many graduated from the Training School last year? In how many fields are these graduates now at work? (D4)

12. Why should a vastly larger work be undertaken for the Christianization of our cities? (179-185; B61).

13. What action was taken looking toward the training of workers for foreign-speaking peoples? (186).

14. What did the Convention say on the temperance question? (201).

15. What did the Committee on Educational Institutions suggest concerning Christian work in State universities? (165-169) What are the distinct advantages of the denominational college? (161-165).

16. What was the most significant resolution presented by the Committee on Social Service? (144).

17. What steps were taken looking toward the relief of aged ministers? (150, 151, Cf., 197).

18. What change in the policy of our laymen's missionary work was adopted? (156).

19. What did the Convention recommend concerning the unification of religious educational work in the local church? (195).

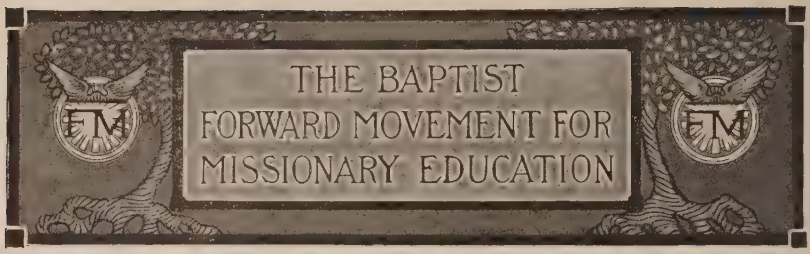
20. What did the Convention say about the new joint missionary magazine, MISSIONS? (68).

Rev. Dwight Spencer, D.D.

The death of Dr. Dwight Spencer on Sept. 17, at the home of his son, Rev. J. H. Spencer, in North Adams, removes a veteran home mission worker, and a man of great influence and usefulness who helped lay Christian foundations in the great West.

Born at Mansfield, Conn., Feb. 27, 1827, he was in his eighty-fourth year when he laid down his work. His early life was spent on a farm in connection with teaching school in the winter season. At 24 he entered business in Brooklyn, and the same year was married to Miss Martha Hovey, daughter of Julius Hovey, a silk manufacturer in Gurleyville, Conn. He began active Christian work with his business career, as a Sunday school worker, and in 1863 was ordained. The first year after his ordination he worked under the Christian Commission in the army in Hilton Head, Savannah, Charleston, Norfolk and City Point. Following this, he gave four years to evangelistic work and then served twelve years as pastor at Fairhaven, Vt. He then accepted an appointment from the Home Mission Society as superintendent of missions for the Rocky Mountain District, with headquarters at Salt Lake City. During the ten years of his service in this work he organized 30 churches, 33 Sunday schools, and built 25 meeting houses. In 1890 he was removed to the Wabash District, and six years later took the same work for the New York District. This work he carried forward till 1901. He then entered the pastorate again at North Sutton, N. H., and in 1906 accepted a call to Cheshire, Mass., where he remained until the death of his wife in 1908. For the past two years he made his home with his children, J. D. Spencer, of New York; Rev. J. H. Spencer, of North Adams; Mrs. John Metcalf, of Fairhaven, Vt., and Mrs. Frank L. Bingham, of Richmond, Va.

Dr. Spencer was an active man all his life and performed a work of such great value to the denomination and the kingdom that its benefits can scarcely be estimated. As an aggressive worker on the frontier and a builder of churches, few men in missionary endeavor surpassed him. He did not shun hard work nor was he afraid of difficulties. After his retirement from the work of the Home Mission Society, he gave himself to helping the smaller churches. With his characteristic faith and vigor, he resuscitated several churches in New Hampshire. Beautifully he rounded off his lifework. He had finished writing his reminiscences, to which work he had given the larger part of the last year of his life. During the summer he visited his boyhood home in Mansfield, Conn., and preached one Sunday in the church which he first joined as a young man. He also visited his children in Vermont and Brooklyn, coming back to die in the city which had really been his home since the death of Mrs. Spencer. "Having served his generation, he fell asleep."



CONDUCTED BY SECRETARY JOHN M. MOORE

THAT TRIPLEX PLAN

THE "triplex" plan of mission study has been a subject to which frequent reference has been made in recent numbers of MISSIONS. The new programs in connection with *Advance in the Antilles*, to be presented by the members of the mission study class to the entire young people's society or church, are now ready, and provide material for four bright, informing missionary meetings. Program Number One, based on the first two chapters of the book, is given below, as an illustration of the method:

PROGRAM I

THE DAWN OF A TO-MORROW IN CUBA

THEME: The attainment of the Cubans' goal—their republic.

I. HYMNS.

II. ANNOUNCEMENTS.

Outline the nature of the programs. Let the chairman of the meeting be enthusiastic, awaken interest, and pique curiosity. Try to enroll additional members for the reading circle.

III. PRAYER.

IV. SCRIPTURE. Joshua 1 :1-12.

V. A CUBAN CONVENTION.*

(*NOTE.—If the convention idea is not feasible, the same field can be covered by talks and papers.)

The chairman and other Cuban senors are seated on either side of a table. They should be those who are to take part in the discussion, though some participants may with advantage be in the audience.

1. The chairman may briefly review the war with the United States and the resultant treaty as the immediate cause of the present convention (5 minutes).

The discussion before the House now is on the adoption of the Constitution of the Cuban Republic.

2. The preamble may be read and opened for discussion (5 minutes). The episode on page 42 of the text-book should be reproduced, enlarging upon the discussions. This should be acted out, if possible; do not be content with mere description. Have some one represent Cisneros and another Sanguilly.

3. Article 26 may be read, then discussed (10 minutes).

Bring out the facts of the history of the four centuries of Spanish control, from the discovery of the country through the misrule and oppression of the late years. Note with care the first paragraph on page 43 for guidance.

4. Discussion of a republican form of government (15 minutes).

Bring out Cuba's many revolts, as indicative of the great desire for a republic; the Ten Years' War and its results; the failure of the republic under Spain; the insurgent army and conditions; the late revolution; the present discontent under American control; the great need of independence to perfect the abundant resources, industrially and commercially; the strategic geographical situation. Show the chart on page 45, enlarged. If the material is possibly available, show the other side of the question, in the desire of some to become a State of the United States. See Robinson, XXI; Pepper, XVII.

5. Discussion of the general State control of education (8 minutes).

Show the old Spanish policy and the results, compared with the work of the Americans during the military régime. Use statistics. Show the chart of illiteracy. Lead to the needs of the Cubans in this line.

VI. PRAYER.

These programs can be used effectively either in the young people's society or church prayer meeting. See that a campaign is launched at once in your church.

Write for full particulars, including the helps for study class leaders, denominational helps and the four Popular Programs, all of which are furnished free to

leaders of study classes. Address the Forward Movement, Ford Building, Boston, Mass.

THE NEW FOREIGN MISSION TEXT-BOOK

The review of "The Decisive Hour of Christian Missions," by Dr. John R. Mott, in the last number of MISSIONS, has called attention of pastors and other church workers to what will undoubtedly be one of the greatest missionary books of the year. It ought to have a very wide use in the churches. This is the logic of the situation: The Edinburgh Conference was the great outstanding event of recent times in Foreign Mission work. The report of Commission No. 1, on Giving the Gospel to the Non-Christian World by Dr. Mott, was the great distinctive feature of the Convention, and "The Decisive Hour of Christian Missions" is made up very largely from the opening and most striking portion of this report. It therefore brings in a condensed form the very heart of the Edinburgh Conference and makes it available to the churches.

The Forward Movement has prepared four Popular Programs based upon this book, to be presented by mission study classes in popular meetings of the young people's society or church. It is hard to imagine how any more effective campaign for education in Foreign Missions can be provided for the average church, than the inauguration of a "triplex" mission study campaign in connection with this book. This means a small group in a study class, a larger company using the book, and four great popular meetings based upon these studies. The best place to use these programs will probably be the regular church prayer meeting. Pastors have here an opportunity which should not be missed.

✤

The Student Secretary and His Work

BY MARTIN S. BRYANT

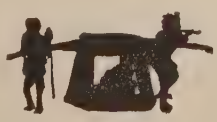
Perhaps the readers of MISSIONS would be interested to know something of the work of the Student Secretary of the Forward Movement. The purpose of the work is the missionary cultivation of the Baptist students of our denominational colleges and preparatory schools, in the interest of Baptist missionary activities. Plans are also under way whereby the Secretary hopes to coöperate with the local Baptist pastors in reaching the Baptist element in some of the State universities.

An itinerary is made out which comprises several schools in a given locality, and the secretary visits such schools by a previous arrangement with the head of the institution. Thus far the work has been most cordially welcomed by college presidents and preparatory school principals. Opportunity is usually given for at least two public addresses, in which the claims of the work of our various Missionary Boards are presented to the strong Christian students, the secretary aiming to deal with specific things as much as possible, in order to make missions appeal to students as a reality, and something in which real young men and young women are investing lives. Interviews are held with the presidents and missionary committees of the Christian Associations in regard to systematic missionary education in the Association, and an opportunity is given for personal conversation with all students who may desire to talk over the matter of entering missionary service.

The names of promising students who are interested, are placed on file, and they are then cultivated along missionary lines by correspondence and otherwise, and as soon as advisable are put into touch with the corresponding secretary of the Board in whose work they are particularly interested.

Another phase of the work is the missionary cultivation of those students who expect to be ministers or laymen, to instil in them a desire for greater missionary activity in their respective branches of church work.

At the summer Student Conferences the secretary is able to come into touch with a great many Baptist students from institutions into which he has neither time nor denominational mode of entrance, and through them to reach by correspondence other Baptist students from such schools. The secretary is more and more impressed with the importance of the work, and the great opportunity afforded for real service in an almost uncultivated field.



Dr. Barbour and Dr. Anthony Visit India

On Saturday, Oct. 8, a prayer meeting was held in the rooms of the Foreign Mission Society to pray for the safe journey of Secretary Barbour and Prof. Alfred Williams Anthony, who sailed on that day from New York to visit the Baptist and Free Baptist mission stations in India. In this trip Dr. Barbour continues his visit to the Baptist missions, begun two years ago in his visit to China, Japan and the Philippines. Dr. Anthony, for many years a professor in Cobb Divinity School and now a professor in Bates College, has been prominent in bringing about the union of the Free Baptists with the Baptists. He was recently appointed member of the Board of Managers, and accompanies Dr. Barbour as a joint representative of the Board and in the interests of the Free Baptist missions in India. At Port Said they will connect with the *Chindwin*, on board of which are our missionaries for Burma. After reaching Rangoon about Nov. 14 they will visit the different stations in Burma and spend considerable time in extended conference with the mission body in regard to general mission interests. They will then travel on to South India, arriving there about Jan. 1. During their stay they will visit the South India stations and meet with the missionaries in conference. This conference, expected to take place during the last few days in January and the opening days in February, is especially noteworthy, since it is the seventy-fifth anniversary of the founding of the Telugu Mission. Drs. Barbour and Anthony will next visit the Free Baptist mission stations in Southern Bengal, following the same general program of visiting stations and holding conferences. From Bengal they will journey northward to Assam, arriving about March 1. From Assam they will begin their return journey via England, where Dr. Barbour is to attend the meeting of the Continuation Committee of the Edinburgh Conference, to occur some time in early May. They will reach home in time for the anniversaries.

✤

Woman's Missionary Movement

A Woman's Missionary Movement to match the Laymen's Movement and that among young people—this is the inspiring project for another year, says the *Congregationalist*. Special plans are being made to celebrate worthily the fiftieth anniversary of the beginning of women's organized work for foreign missions in America. The central committee on united study, representing all the leading denominations, plans to hold a series of meetings in twenty-five large cities, culminating in a great gathering in New York in May, 1911. Mrs. W. A. Montgomery, of Rochester, will be the Campbell White of the movement, while the organizing chairman will be Mrs. Henry W. Peabody, of Boston—two women who have already worked together with noteworthy success.

✤

Almost a Million

An excellent financial showing the American Board (Congregational) was able to make at its centennial anniversary. Although the goal of a million dollars was not absolutely reached, its receipts fell only eleven thousand dollars short and aggregated $989,000. The gifts from the churches and individuals showed a gain of $43,000. Only a small debt remained.

✤

A Successful Season

Northfield is more than maintaining its reputation as the summer center of spiritual forces. Three thousand persons attended the General Workers' Conference this year, as against three hundred when

Mr. Moody first started the meetings which have made Northfield a name known the world around. Dr. G. Campbell Morgan was the leading influence, as for many years. Dr. Mabie was in the list of speakers.

FROM THE FAR LANDS

NEWS FROM KENGTUNG

Two things are very encouraging now in the field at Kengtung, Burma. In many villages known to the missionaries and from which they have had recent word, people are awaiting baptism, which shows a decided change in the Christian villages. In the attitude of the heathen Lahu there is also a marked difference, giving promise of large ingatherings in the near future. It is especially inspiring to notice that the greatest enthusiasm is among the Kulao, a branch of the Lahu, who have been slow in accepting Christianity.

PLAGUE, CHOLERA AND THE COMET

Plague and cholera are not so terror-striking to the missionary living among them as when seen across an intervening ocean, nor is a comet a cause of much excitement. It is different, however, with the Chinese. The plague swept through the city of Chaoyang, carrying off its victims by the thousand. Those who could get away would crawl out of their huts late in the day, buy a little food, and return to await they knew not what. Only during the middle of the day did the city wear something of its accustomed aspect. After dusk no one dared venture out of doors, for the streets were filled with the messengers of death. Laughter and joy died out of life. Then the comet appeared, its coming announced months beforehand. What horror could the comet bring to add to these? Missionaries report that the terrible mental agony and despair of these poor Chinese in those awful days cannot soon be forgotten.

A HOPED FOR RECOVERY

Encouraging news comes from Rev. J. Wiens in regard to his little daughter Elizabeth, who has suffered from a painful disease for over a year. Mr. Wiens only recently had been appointed to the vice-presidency of Ramapatnam Theological Seminary, and it was with great reluctance that he asked for leave of absence, but the doctors' advice was imperative that he should take the little girl to Vienna in the hope of a permanent cure. She is being treated by the university assistant of Dr. A. Lorenz, the world-famous physician, and there is fair promise of her fully recovering her health in due time.

A PLEASANT OVERFLOW

Last year we had about 165 pupils in our school, a number rarely exceeded, and never more than slightly in the fifty years of the school's history. Last month for the first time in the whole half century we reached 200, and now have about 215, of whom 77 are girls. They come from a wide area. Our dormitories and school rooms are overflowing, and as there seems to be a promise of further increase another year, we are at our wits' ends to know what to do.—L. W. Cronkhite, Bassein, Burma.

ORIENT PICTURES

One of the best aids to a study of missions are the Orient pictures, illustrating life and scenes in mission lands. They are the size of the well-known Perry Pictures, and apart from their value in connection with mission study, are works of art well worth possessing. Price, one cent each, in lots of ten or more, postpaid.

THE GIFT OF SONG IN THE CONGO

Native singing in the Congo, according to Rev. John E. Geil, of Banza Manteke, is interesting, but its purport difficult to grasp. A number of the good old gospel hymns have been translated and set to the accustomed music, and the missionaries have made some attempt to train the native voices. The people are fond of singing and although deficient in harmony, melody and time, place great stress on pitch and volume. A novice usually ends up the first verse about the time they are getting through the first line. Yet Mr. Geil has hope, for he says

that after some months of training they had begun to sing with accuracy and pleasant effect some of the old hymns and tunes.

✤

Burma from a Young Missionary's Standpoint

The months have quickly slipped away until the end of our first quarter in charge of this mission. And a pleasant, busy three months it has been, studying away at the language, keeping the government correspondence in hand, having an eye on the jungle schools and meeting the various problems that arise from day to day. I went with Mr. Hascall to each of the villages in which we have schools, during February and March, getting an idea of the different schools, teachers, and general possibilities. And, above all, getting an idea of the need of this land, though for so many years occupied by consecrated men and women, trying to bring Burma to our Christ. It must make one heart-sick sometimes to think of the hearts' blood that has been poured for Burma, and so few souls, comparatively, won! If some of our indifferent Christians could take just one trip through this land, with its pagodas, its ignorance, and its sin, I think it would take very little argument to show them the need of foreign missions.—W. L. Soper, Bassein, Burma.

✤

How a Christian Died

"I wanted to save my people, but I could not," whispered dying Monsi, the young man whom Dr. Crozier was training for his hospital assistant in Tura, Assam. Never until last year had the missionaries seen cholera in the Hills. Three students died of the dread disease. Then Monsi himself was taken after faithfully assisting in the care of others. In the beginning of his illness, Dr. Crozier was called away by another urgent case, but at the earliest possible moment he returned to the side of the faithful helper. All day Monsi had asked over and over for the "Doctor Sahib," and could still recognize him when he arrived, though his life was ebbing fast. As he breathed his last, a most brilliant rainbow arched over the mountainside, lending a touch of solemn grandeur to the scene. The young wife, as well as Monsi, is a graduate of the Tura school, and the two, united in service, gave promise of great usefulness in the hospital work. Monsi, with his faithfulness and his Christian influence, will be sorely missed.

✤

A Filipino Association

At the annual meeting of the Bacolod Association in the town of Saravia, Negros, P. I., May 24-25, delegates were present from fifteen churches, 180 baptisms were reported, and the total contributions amounted to over $1,500. The church at Saravia is the largest and most influential in the Northern Negros district and the asociation was well attended, with about 200 delegates present, and the meetings averaging about 450. The program was unusually interesting, the speeches showing an intelligent comprehension of the needs of the churches. Two men were ordained to the gospel ministry, making in all four ordained men in the association. One member, the man who has done more toward the building of the new church than any other, Sr. Maravilla, entertained, or rather fed, the whole association during the two days of its continuance. This shows the feeling of support that is arising among our people. One of the most noticeable features of the meetings was the feeling of hopefulness among all present.

✤

Enlisting the Outsiders

BY REV. W. BUSHELL
SUPERINTENDENT MOULMEIN LEPER ASYLUM

It has been suggested to me that a scene in which I was permitted to take part this morning would interest more than the few who were present at the time, and as it incidentally testifies to appreciation of the efforts made for the comfort and well-being of the inmates of the Leper Asylum in Moulmein, it may be well to put a brief description of the scene before Missions readers.

The female ward of the asylum became so crowded that the committee of management decided that they must make efforts either to enlarge the ward or build a new one. An appeal was made to the parent society in Scotland for help, and they at once responded by a donation of Rs. 1,000 ($333) toward the erection of a new ward.

The matter was mentioned by Miss Haswell to Ma Thein Yin, a Burmese widow living in Rangoon, whose daughter has been an inmate of the asylum for the past two or three years. Ma Thein Yin

responded by saying that if certain conditions were complied with in the erection of the building, she would make a donation of Rs. 500 towards its cost. Her conditions were thoroughly considered, and it was seen at once that they would be an improvement in both the appearance, and convenience of the ward itself; so it was voted to accept the donation.

Ma Thein Yin, however, desired to present her donation in the presence of the committee of management, and to enable her to do this as many of the committee as could be gotten together hastily met with her; and then in the presence of the chairman of the committee; the president of Moulmein Municipality, who is an active member of the committee; the superintendent, secretary and matron of the asylum, and that mother of many institutions, Miss S. E. Haswell, Ma Thein Yin stood up and voluntarily placed upon the table five clean one hundred rupee notes, in fulfilment of her promise.

It was to us an interesting occasion, and we gladly make it known. We should rejoice also if many of Ma Thein Yin's co-religionists should be induced to dedicate more of their generous offerings to such institutions as this.

✣

The Foreign Missionary Record

ARRIVED

Miss Anna S. Buzzell, from Sendai, Japan, at San Francisco, August 27.
Rev. V. A. Ray, from Africa, at Ontario, Canada, September, 1910.
Rev. W. L. Ferguson, D.D., from South India, via Africa, at Boston, Sept. 14.
Miss M. Suman, from Capiz, P. I., at Boston, Sept. 28.

SAILED

Miss J. E. Parrott, Sept. 16, from Marseilles, for Burma.
Miss Anna E. Long, Sept. 20, from San Francisco, for Nowgong, Assam.
Mrs. J. M. Baker and child, Sept. 21, from Boston, for Ongole, South India.
Rev. J. Riley Bailey, M.D., Mrs. Bailey and child, Sept. 21, from Boston, for Assam.
Miss Katherine Darmstadt, Sept. 21, from Boston, for Nellore, South India.
Miss Ella J. Draper, Sept. 21, from Boston, for Nellore, South India.
Miss Cecelia L. Johnson, Sept. 21, from Boston, for Burma.
Rev. F. H. Knollin and Mrs. Knollin, Sept. 21, from Boston, for Rangoon, Burma.
Rev. G. R. Kampfer and Mrs. Kampfer, Sept. 21, from Boston, for Assam.
Miss Elsie M. Northrup, Sept. 21, from Boston, for Burma.
Miss Frieda Peter, Sept. 21, from Boston, for Rangoon, Burma.
Miss Hattie V. Petheram, Sept. 21, from Boston, for Burma.
Miss Eva R. Price, Sept. 21, from Boston for Burma.
Mrs. Rosina E. Price, Sept. 21, from Boston, for Nyaunglebin, Burma.
Rev. B. J. Rockwood, Mrs. Rockwood and two children, Sept. 21, from Boston, for South India.
Miss Florence M. Rorer, Sept. 21, from Boston, for Hanumakonda, South India.
Rev. E. E. Silliman, Mrs. Silliman and child, Sept. 21, from Boston, for Narsaravupet, South India.
Rev. S. W. Stenger Mrs. Stenger and three children, Sept. 21, from Boston, for Naudyal, South India.
Rev. M. L. Streeter and Mrs. Streeter, Sept. 21, from Boston, for Tavoy, Burma.
Miss M. M. Sutherland, Sept. 21, from Boston, for Burma.
J. G. Woodin, M.D., and Mrs. Woodin, Sept. 21, from Boston, for Haka, Burma.
Rev. Robert Wellwood and Mrs. Wellwood, Sept. 22, from Boston, for Ningyuenfu, W. China.
Mrs. W. F. Armstrong and Miss Kate W. Armstrong, Sept. 29, from Liverpool, for Rangoon, Burma.
Miss Edythe A. Bacon, M.D., Oct. 4, from San Francisco, for South China.
Rev. C. E. Bousfield, Mrs. Bousfield and two boys, Oct 4, from San Francisco, for South China.
Rev. E. H. Cressy and Mrs. Cressy, Oct. 4, from San Francisco, for Central China.
Rev. H. E. Dudley and Mrs. Dudley and three children, Oct. 4, from San Francisco, for Burma.
Miss H. L. Dithridge, Oct. 4, from San Francisco, for Tokyo, Japan.
Rev. M. D. Eubank, M.D., Mrs. Eubank and four children, Oct. 4, from San Francisco, for Huchow, East China.
Clarence L. Foster, Oct. 4, from San Francisco, for Suifu, West China.
Miss Ruth D. French, Oct. 4, from San Francisco, for Himeji, Japan.
Miss Bertha A. Fetzer, Oct. 4, from San Francisco, for East China.
Rev. T. D. Holmes, Oct. 4, from San Francisco, for Kinwha, East China.
J. Charles Humphreys, M.D., and Mrs. Humphreys, Oct. 4, from San Francisco, for Ningyuenfu, West China.
Rev. L. C. Hylbert and Mrs. Hylbert, Oct. 4, from San Francisco, for East China.
Rev. D. C. Holton and Mrs. Holton, Oct. 4, from San Francisco, for Japan.
Miss A. Bertha Houger, Oct. 4, from San Francisco, for Jaro, P. I.
C. B. Lesher, M.D., Mrs. Lesher and child, Oct. 4, from San Francisco, for South China.
Miss Elena C. Lund, Oct. 4, from San Francisco, for Jaro, P. I.
Miss A. A. Martin, Oct. 4, from San Francisco, for Huchow, East China.
Miss Esther D. Nairn, Oct. 4, from San Francisco, for Shaohsing, East China.
Rev. C. H. Ross and Mrs. Ross, Oct. 4, from San Francisco, for Japan.
Miss Melvina Sollman, Oct. 4, from San Francisco, for Swatow, South China.
Mrs. Nina Tuxbury, Oct. 4, from San Francisco, for Japan.
Miss E. Grace Williams, Oct. 4, from San Francisco, for Jaro, P. I.
Miss Margarita F. Moran, Oct. 19, from New York, for Nellore, South India.
Rev. Wheeler Boggess and Mrs. Boggess, Oct. 22, from New York, for South India.
Rev. F. W. Steadman, Mrs. Steadman and two children, Oct. 25, from San Francisco, for Otaru, Japan.
Mr. Fred C. Mabee and Mrs. Mabee, Oct. 25, from San Francisco, for Shanghai, China.
Rev. Jesse W. Stenger, M.D., Mrs. Stenger and child, Oct. 25, from San Francisco, for South India.
Mrs. Henry Topping, Oct. 25, from San Francisco, for Morioka, Japan.
Miss M. A. Whitman, Oct. 25, from San Francisco, for Japan.

BORN

To Rev. and Mrs. S. W. Hamel, of Madras, South India, on June 1, a son.
To Rev. and Mrs. P. H. J. Lerrigo, M.D., Lithia, Mass., on September 20, a daughter, Edith Mary.

FROM THE HOME LANDS

Opening of the Schools

HARTSHORN COLLEGE, RICHMOND

Hartshorn College reports much the largest opening in its history. On October 4 there were about twenty-five more students in the dining room than the largest previous number, and twenty-five or thirty more are expected. These are already booked and due any day. The number of day pupils has not very much changed. All of this is a burden upon our hands and upon our resources. Some of the lower classes will be so large that we do not know what to do with them. But these classes contain the good scholars for the years to come.

LYMAN B. TEFFT, Pres.

VIRGINIA UNION UNIVERSITY

The session opens with every promise of a most successful year. The attendance is larger than for several years—perhaps larger than it ever has been at this time. The students come from a wide extent of territory, including almost every southern State. Many of the northeastern States, the Republic of Panama, Jamaica, and Africa. We have this year representatives of three of the great tribes of Africa, the Yorubas, the Kaffirs, and the Zulus, and they are among our best students. It is encouraging to see that the secondary schools of this State and the higher schools of other States are sending their graduates to us in larger numbers each year.

Last spring the General Education Board of New York offered one-quarter of $46,000 for a new dormitory, and two teachers' residences, in case the remainder could be secured within a year and a half. Although work in this direction has been greatly interrupted, yet nearly $10,000 has been pledged by northern people toward the amount needed, and the old students of the University, with their friends, have shown an interest in the new building which promises a very large contribution from the colored constituency of the school. We hope to raise at least $10,000 from our former students and their friends and churches, and we must raise about $15,000 more from northern friends in order to secure the building. It seems to us that this appeal to the North to help the Negroes to house their own children in a school like Virginia Union University ought to be a very strong appeal. The school is overcrowded. An addition of one-fifth of the cost of the school would nearly double its capacity for work. It is the foremost theological school of the denomination for colored men, and has about 100 students enrolled who are looking forward to the ministry. It would be difficult to find a more promising investment in the way of service to a race than this effort to enlarge the usefulness of this school. It is an unfortunate fact that many of the philanthropists are more inclined to assist unsectarian and comparatively unreligious schools than to help those schools which lay great emphasis on character and religion. Therefore the responsibility resting upon Christian people for the higher and religious training of the Negro is greater than ever before, and no school has a stronger claim upon the Baptists of the country than Virginia Union University.

GEORGE RICE HOVEY, Pres.

SHAW UNIVERSITY

Shaw has had one of the best and quietest openings in her history. This morning, Oct. 3rd, 307 students are present in the chapel, and we have accepted as many as we can accommodate. The work was never so well organized so early in the session. In the departments of medicine and pharmacy the lectures have begun, but there will be some little delay in taking up some of the subjects for the improvements in the Leonard Medical Building have not yet been completed. The new laboratories will be ready in a few weeks. Good progress is being made upon the new hospital, which will be a building beautiful, architecturally, and splendidly adapted to the purposes for which it is designed. These improvements are being made at an outlay of over $40,000 and are being greatly appreciated by the colored people.

The general appearance of the students in chapel and on the campus is very striking. There is a quietness and self-

possession and appearance of earnestness rarely seen. The first prayer meeting of the session was held last evening, conducted by Dr. Roberts, dean of the Theological School. We have never had such a fine meeting at the opening of the session. His subject was submission or service, and the exercises were participated in by both teachers and students to the close of the hour. The standards are being raised and some of the lower grades have been cut off. It is expected that next year the requirements for admission to the professional departments will be still higher. One encouraging feature in the public schools is the unwillingness of the teachers to allow their students to leave and enter Shaw until they have completed the work of the highest grade. This makes it easier for Shaw to raise her requirements for admission. I believe we ought to coöperate in every way possible with the public schools and public school officials. The duplication of public school work in our home mission schools is both a bad policy and unnecessarily expensive.

CHARLES F. MESERVE, Pres.

SPELMAN SEMINARY

The financial statement of Spelman Seminary for the last year shows that the available income was $27,722, to which was added $5,460 from the $25,000 improvement fund, while the current expenditure was $32,569, leaving a balance of $613 available for reducing the indebtedness with which the year began. The annual needs are about $33,500. Towards this the appropriations of the Woman's American Baptist Home Mission Society, the Slater Fund and the General Education Board provide $25,000, and the fees from students about $2,000 more, leaving $6,500 more to be raised for current expenditure. The General Education Board has offered to give $3,000 additional if $5,000 is raised in addition to the appropriations and fees named. It is greatly hoped that this may be done by individual donations. Spelman has 650 students, more than half of them boarders, and is continuing its remarkable work. The Woman's Home Mission Society gives over $8,000 towards the salaries of teachers. The Spelman graduates are represented every year in the donor's list. The present endowment fund amounts to $15,809, and should be speedily multiplied a hundredfold. The fall term opens most auspiciously.

BENEDICT COLLEGE, COLUMBIA

Benedict College has opened with 229 in the college and 125 in the Normal Training School, a total of 354. This is 43 more than at the same date last year, but probably less than one-half of the number that will be here within a month, after the cotton is gathered and marketed.

A. C. OSBORN, Pres.

JACKSON COLLEGE

Jackson College opened on Wednesday, Oct. 5, with 190 students enrolled, the largest number ever had on a first day, notwithstanding poor cotton crop. Outlook is most encouraging.

L. G. BARRETT, Pres.

MATHER INDUSTRIAL SCHOOL, BEAUFORT, S. C.

Mather School work never seemed more attractive. Each teacher is refreshed and ready for duty. New students are entering early. Our desire last year for a larger enrolment was granted; the school having a registration of 172, 95 of whom were boarders. These taxed to the limit our dormitory room.

We look forward this year to increased efficiency. Mather is privileged in her excellent corps of teachers. Our students often enter higher institutions nearby, and find themselves a year in advance of the grade. We are earnestly praying for an increase of the precious spiritual work of last year. Rarely was there a Sunday night service without its after-meeting to which a goodly number of students remained for especial prayer.

SARAH E. OWEN, Principal.

WATERS NORMAL, WINTON, N. C.

We opened school October 4 with an enrolment of more than 100, and others are coming in by every train. We are holding religious meetings every evening during this week. We aim to place the religious training of the students first. We require all to attend our general prayer meeting twice a week, also the Sunday school and preaching services. The young men and women have separate morning and evening prayers daily in their respective buildings at 6.30 A. M. and 7 P. M. Then all meet together at 8.45 daily for chapel service. Besides these meetings, we have a B. Y. P. U. organization, and a missionary society among the girls. We have no trouble in getting the students to attend the religious meetings. It is an unusual thing to find a student that is not a Christian.

During the revival held week before last a boy about 14 came to the "mourners' bench" in the early part of the week for prayers. He continued to sit there every day during the morning and afternoon services and would not yield his heart to the Lord. More than thirty others professed faith in Christ. Saturday morning during service I requested him to kneel in front of the pulpit for prayers. While the church engaged in prayer I questioned the boy about his condition and determination. He told me again and again that he did not want "the shake-hand religion," meaning the religion secured by simply declaring one's faith in Christ and resolving to live a better life. I begged him to throw aside his preconceived notions of religion and take anything that the Lord would be pleased to give him. The boy brightened up; and when I opened the doors of the church for the admission of members, this boy came forward smiling and gave me his hand, saying: "I love Jesus, too." He was one of the 24 whom I baptized on the fourth Sunday in September.

I am delighted to report that I have about raised the amount of money required of us to meet the conditional gift of $2,000 made last fall by the General Educational Board.

C. S. Brown, Principal.

WESTERN COLLEGE, MACON

The opening on September 26 was most encouraging, with enrollment of 65 the first week, the boys preponderating. We have already organized our Sunday school, Y. M. C. A., Y. W. C. A., and the Ministerial Alliance. We have a splendid class of young men for the ministry this year. Enrollment is increasing each day. Our weekly prayer meetings have started with deep interest.

J. H. Garnett, Pres.

✤

Home Mission Monthlies Wanted

The American Baptist Home Mission Society (Literature Department), 23 East 26th Street, is in need of the following copies of the Baptist Home Mission Monthly to complete sets. If any one has a copy of the following numbers, it will be appreciated by the Society if he will send it in: No. 1 of Volume 1; March, 1892; August, 1893; July, 1893; June, 1894; July, 1894; December, 1895; June, 1895; December, 1896; August, 1897; March, 1898; April, 1898; February, 1891; December, 1891; September, 1890; October, 1899; June, 1909.

A Call for Home Missionaries

BY STATE SECRETARY W. H. BOWLER, OF IDAHO

In the large and rapidly growing West, especially in that section which we now call the frontier, there is a great dearth of pastors and home missionaries. Idaho is in the heart of this new section, and is, perhaps, the State which at present is making the most marvelous growth according to its population of any of the western States. Gigantic irrigation projects are reclaiming millions of acres of heretofore desert barren land. This land is largely situated in climate and conditions favorable for fruit growing. It is therefore rapidly becoming very valuable and being settled upon in small farm units, thus creating thickly populated rural communities and many towns and cities.

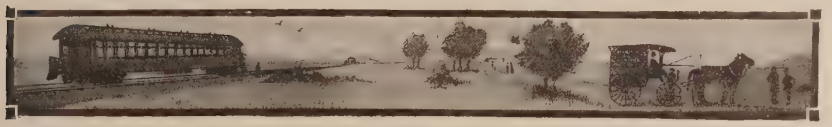
We are greatly needing home missionaries to begin religious work in these new communities which have such wonderful promise of growth and development. Such communities afford the finest opportunities for the building up of strong churches and erection of substantial meeting houses.

Back in the mountain valleys often many miles from a railroad are rich agricultural sections which are quite well settled, in which practically no religious work of any kind is being carried on. We are greatly needing home missionaries to go into such fields and carry the gospel to those who are yearning for religious services. In some of these communities there are grown young men and women who have never seen a preacher or attended a religious service. If the right type of man, possessed with consecration and tact, begins work in such a field he is generally heartily received, and finds a ready response upon the part of the community to his ministry.

Both classes of fields call for distinct home missionary work and are attractive from the standpoint that they offer splendid opportunities for Christian service and the chance to bring things to pass. They are not attractive because strong church organizations or large church offices are to be found there or because the salaries are large. None of those things are true of these places, but if a man has devotion, grit, aggressiveness, love for hard work and a missionary spirit, he will find opportunities out in these fields that will make his heart rejoice.

The writer of this appeal has spent several years in Idaho doing home missionary work in the kinds of fields here described, and he knows something of the splendid opportunities for doing things that the fields afford, and has tasted the joy that comes from engaging in such effort. We are now in need of eight or ten men of the type described above for work in Idaho. It would be well if several of the men were single, so that by the use of horse and buggy a number of destitute fields could be regularly visited and cared for.

We need two or three men to fill positions as district missionaries, who can cover a county or section of the State, hold revival meetings, open up new work, and preach occasionally in various destitute communities. If men of heroic spirit possessed with missionary zeal, read this article, and feel a desire to come into the great West as home missionaries, and have a part and place in the laying of foundations for the religious institutions and influences of coming generations, I should be glad to correspond with them. Full information regarding definite fields will be gladly furnished. Our cause is suffering for men. Who will respond? Address Rev. W. H. Bowler, Box 862, Boise, Idaho.



CHAPEL CAR AND COLPORTER

An Active Life

BY REV. E. F. JUDSON, LOVELL, WYO.

Last July I came to northwestern Wyoming and took charge of five little churches and one or two out-stations. My parish lies forty miles north to south and thirty-five from east to west, and with the exception of a Presbyterian pastor, who has but one preaching point, I am the only minister in all this region. This parish is in the Big Horn Basin country and lies along the Big Horn River. We have very poor railroad service. One mail each day is all, and to reach this region the way is so roundabout that few find their way here. This is the reason the country has developed so slowly, for we have here minerals, water power, natural gas, petroleum, and grazing land in abundance, not to mention the richest possible soil for all kinds of fruit, vegetables, grains and grasses. Add to this a most dry and healthful climate and sunshine almost every day in the year, I tell you we have a country here with most marvelous possibilities. The Mormons have discovered these good things and moved here from Utah in large numbers and still are coming. Here in Lovell it is mostly all Mormon; town council, mayor, members of the school board, teachers in public schools, are mostly all of the Mormon faith. How to minister to their needs, how to meet and help them out of their error is a deep problem.

Let me give you an account of the labor of two or three days as a sample of our work as pioneers.

Sunday, started from Grey Bull at 7 a. m., drove eighteen miles to Shell, a country town. Here taught a Sunday school class and preached. Ate dinner, then drove ten miles to Lower Shell. Here preached to as fine and intelligent a crowd of young people as can be found anywhere. Following this, talked up a young people's society which they were to organize that evening. Next drove eight miles back to Grey Bull, met a committee, and followed with a service, at which I preached to a crowd of people, the majority of them men.

Monday, took the train and came to Lovell. Rev. Eugene A. Spear and wife are here, helping in special meetings. They have the Chapel Car "Glad Tidings." That night I preached to about 100 people, 80 of them at least Mormons. Yet at our after-meeting, 40 stayed as earnest seekers. Many hopeful conversions. To God be the praise. Pray for us here in Lovell.

✤

Where Things Go and Grow

The pastors-at-large are a new feature of the home mission pioneer work and a most valuable one. In Wyoming Rev. Wilbert R. Howell covers a vast deal of territory. His pace is indicated in a recent letter: "I have just completed my

vacation and am ready for vigorous work. I commenced by making 70-mile drive for my first Sunday's work, returning home Monday morning. I start to-morrow, Mrs. Howell accompanying me, on a 120-mile trip, hoping to return home next Wednesday. We have reasons to appreciate the qualities of endurance in our Wyoming bronchos."

The character of the work is illustrated in another paragraph: "Powell is in the center of a large tract of land under the Shoshone irrigation project. Last winter and spring I was permitted to do some work there and got things started. We kept the work supplied until in June, when Chapel Car evangelists Mr. and Mrs. Spear went there with the car. They were assisted by Rev. H. B. Foskett, pastor-at-large, and July 10 a church was organized with 49 members, which has since grown to 53. You can see how some of our new fields respond to missionary work."

✤

Merited Honor to Dr. Blackall

Dr. C. R. Blackall, editor of Sunday school periodicals and helps in the American Baptist Publication Society, on Sunday, Sept. 18, reached his eightieth birthday, yet his varied work goes on. On Sept. 16 the Society arranged for a recognition of the veteran editor. Only the officers and employees of the Publication Society were present. Secretary Rowland directed the ceremonies of the evening, and after calling attention to the occasion of the gathering, introduced Dr. Blackall, who spoke briefly of his pleasure in the work that he has done through his many years of service in the Publication Society and the joy that the present status of the editorial work of the Society affords him to-day. Rev. Howard Wayne Smith, Assistant Secretary, read letters, telegrams and cablegrams of congratulations and greetings that had been received from Sunday school workers in all parts of the world. On behalf of the heads of departments of the Society, Dr. Rowland presented Dr. Blackal with a beautiful reading chair.

✤

A Veteran Editor

Dr. and Mrs. G. W. Lasher, of Cincinnati, have been the recipients of many congratulations upon the celebration of their fiftieth wedding anniversary. Dr. Lasher is the veteran editor of the denomination, and under his direction the *Journal and Messenger* has been a steady advocate of missions at home and abroad. We join most heartily in the congratulations.

✤

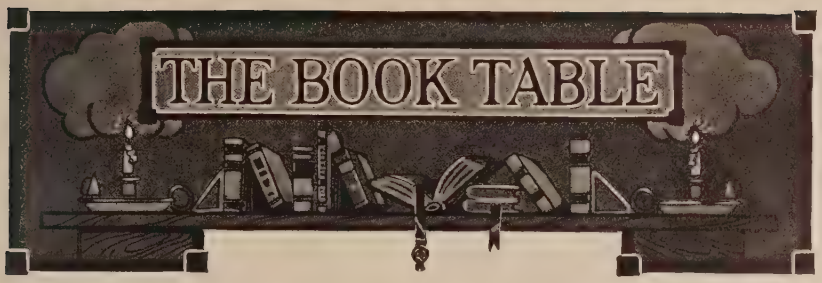
Dr. Wayland Hoyt

The denomination suffers loss in the death of Dr. Wayland Hoyt, Sept. 27, at the age of 72. He was a leader, an eloquent preacher, a rare rhetorician, a charming conversationalist and companion, a cultured Christian gentleman, with the winning charm of a child, and an overmastering devotion to Jesus Christ. As a writer of devotional and expository works he was unusually helpful. His style was full of charm. Born in Cleveland, graduated from Brown in 1860 and Rochester in 1863, he was ordained at Pittsfield, and began his career as a brilliant and impressive preacher. His chief pastorates were in Brooklyn and Philadelphia, and his home was in the latter city since 1895. He was on the board of the Publication Society for many years and one of its most active supporters. He also served on the Home and Foreign Boards. He was the originator of the Chapel Car idea and secured the gift of the first car. Interested deeply in the Christian Endeavor Society, he was a trustee of the United Society almost from the beginning, and his counsel was greatly prized. A natural teacher, he greatly enjoyed his work of late at Crozer and Temple College. His life enriched many lives, and he will be greatly missed.

✤

Baptist Missionary Training School

The work of the Chicago Training School has opened most auspiciously. Illness having compelled the resignation of the efficient principal, Miss Ina Shaw, a successor has been found in Miss Mathilde M. Dunning, sister of Prof. W. H. Dunning, Ph. D., LL. D., of Columbia University. Miss Dunning comes from Emmanuel Baptist Church, Brooklyn, and brings to the position a cultured mind, wide experience in teaching, deep consecration a gracious personality and a hearty interest in the cause of missions. She has entered upon her work with an ardor and a keen appreciation of the wonderful possibilities inherent in the individual student. The opening days of the school were full of interest. Dr. Elmore Harris, of Toronto, delivered a series of highly instructive lectures on the book of Hebrews.



Books Worth Reading

The Gospel at Work in Modern Life is a compact little volume of 139 pages that holds the interest from first page to last, and is as full of suggestion and stimulus as an egg is of meat. Rev. Robert Whitaker has the art of putting things, and a keen sight as well as clear style. We do not know of a pithier book to put into the hands of young people. While arranged with questions as a study book, it is eminently readable. A handbook of practical, everyday religion is this. (Griffith & Rowland Press; 50 cts.)

The Laymen's Missionary Movement has issued in a substantial volume of 620 pages the proceedings of the Men's National Missionary Congress of the United States held at Chicago last May, closing the remarkable missionary campaign in the principal cities of the country. The volume gives the addresses of the four days' meeting, together with full report of the sectional conferences. The collection as a whole is of a high order, and represents one of the most remarkable groups of speakers ever brought together. Nearly every phase of missionary endeavor is touched upon, and the practical contributions of the lay speakers go to the roots of stewardship and service. The book should be in every church library. It is valuable for minister and layman alike sweeping the world in its range of vision. (Laymen's Missionary Movement, 1 Madison Square.)

The Immigrant and the Community gives in a hundred pages the addresses, papers and resolutions of the fourth annual conference of the Society for the Promotion of Social Service in the Y. M. C. A. Immigration was the subject, and the speakers included Prof. Jenks, of Cornell, and Congressman Bennet, of the U. S. Immigration Commission; R. K. Campbell, of the Department of Commerce and Labor; Commissioner Williams, of the Port of New York; Dr. H. B. Grose, Prof. E. A. Steiner, Dr. Antonio Stella, Miss Frances A. Kellor, and Dr. Peter Roberts. The information is of the first-hand order and up-to-date. (N. Y. Young Men's Christian Association Press, 124 E. 28th St.; 50 cts.)

Southern Baptist Foreign Missions, by Dr. T. B. Ray, with the aid of missionaries on the field, tells the story of work accomplished since the foreign missionary enterprise first engaged the attention of the Baptists. The first chapter is devoted to Baptist Missions before 1845, when the division came and the Southern Baptists organized independently. At the close of each chapter statistics are given, and fuller statistics are found in the appendices. We see the fields in China, Africa, Italy, Brazil, Mexico, Japan, and Argentina, and get a comprehensive view of the whole. An index would have added to the value. This is just such a book in its plan and purpose as our Home and Foreign Societies of the North ought to publish and introduce into the mission study classes another year. (Sunday School Board, So. Baptist Convention, Nashville.)

✤

Missions in the Magazines

JAPAN'S recent acquisition of Korea turns the thoughts of the world once more to Asia and things Asiatic. The *Westminster Review* for September contains a vigorous plea by Mr. J. Liddell Kelly that the influx of Japanese and other Asiatics into the English colonies be rigorously restricted. An article in the *North American Review* for October, "Japan's Absorption of Korea," by Rev. William Elliot Griffis, D.D., gives an historical sketch of Korea or "Cho-Sen" from early times, through its period of subservience to China, up to its present position of dependence on Japan. Out of his forty-five years of close acquaint-

ance with the Japanese, Dr. Griffis prophecies unreserved success as the outcome of this annexation. In *The Living Age* for October we learn of Asia's attitude toward Japan, which according to the writer, is most ungracious. After speaking of the vast number of Asiatics who are studying in Japanese schools and universities or are learning their manufacturing methods, he remarks: "The Sunrise Kingdom learned from the Occident how to beat the West with its own weapons. Asia to-day seems anxious to pay Japan back in her own coin."

The World's Work for October publishes the first instalment of a series of interesting articles by Booker T. Washington, entitled "Chapters from My Experience." Mr. Washington in the current article frankly speaks of the basic principles of his career as the leader of his race. "I have never at any time asked or expected that any one, in dealing with me, should overlook or forget that I am a Negro. On the contrary, I have always recognized that, when any special honor was conferred upon me, it was conferred not in spite of my being a Negro, but because I am a Negro, and because I have persistently identified myself with every interest and with every phase of the life of my own people." "The Real African," found in the October number of *Scribner's*, is a collection of reminiscences by Mr. Herbert Ward, who spent five years among the savage inhabitants of Central Africa, first entering there in 1884 under the auspices of Stanley. The various predominating characteristics of the natives, their naiveté, vanity, peculiar logic, envy, jealousy, their higher qualities—out of his experience Mr. Ward has some story or anecdote to fit them all.

"The New Journalism in China" is a comprehensive account of the establishing of journals in China and contains a tribute to the Christian missions which gave the impetus for the modern Chinese newspaper. The *National Geographic Magazine* for September contributes "Curious and Characteristic Customs of China," in which the odd and fantastic customs of these incomprehensible people are pleasantly dealt with. In *Blackwood's* appears a short sketch entitled "Spoiling the Egyptians," depicting certain mission tactics where the motive, "The end justifies the means," suddenly changes to its converse with a most disastrous effect to the missionary.

From China *Blackwood's* passes to India, and we read how the English mail is carried from beyond British India with difficulty and danger, through the country where Great Britain holds sway, to the coast where it continues its journey on the great black mail ship, which heaves anchor and sails over the far seas to England. Throughout this sketch one gets vivid glimpses of Indian life. The *Fortnightly Review* in its article, "Full Light on Indian Unrest," contains an instructive and readable condensation of the remarkable series of special articles which have recently appeared in the London *Times*.

In the October *Century* one reads with pleasure of "Holy Week in Jerusalem," as described by Robert Hichens. Before ourselves as spectators passes the panorama of that wonderful week; we thrill with the wild excitement of the vast congregation gathered in the Church of the Holy Sepulchre for the ceremony of the "Holy Fire"; we share in the calm and peace of the beautiful Easter Sunday.

Turkey is well represented by a clever story in the September issue of the *National Review*, "A Dog of Constantinople." As Mahmoud the Biter gives his autobiography, he brings most clearly before us the kindly old Turk and his less kindly neighbors, the old, crooked streets with the strange Eastern odors, the strange Eastern sights, and above all, the dogs, which are everywhere.

After noting many nations in our reading, we take a speedily conducted mental tour as we glance through the light and piquant article, "How the World Washes" (*The World To-day*). In rapid succession one sees the women of Italy, Switzerland, Germany, India, China, Holland, France, Mexico, England, and our own American Indians all merrily busy among the soapsuds.

The same magazine contains a forceful article entitled "Fighting Ignorance with Pictures." This is an account of Chicago's recent picture campaign where postcards, lantern slides, and posters everywhere, with their message translated into the many tongues current in Chicago, brought advice and warning to thousands of mothers as to how to care for the children. In *Everybody's* for October an interesting exposition of the Boy Scout movement is given under the engaging title "Let's Play Indian." According to the writer, the meaning and the message of the Boy Scouts of America is the realization of high ideals of honor, distinction and national achievement.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for six months, ending September 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Six Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$65,066.61	$498,388.39
Individuals (estimated)	175,000.00	21,605.44	153,394.56
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	43,987.41	150,539.59
Total Budget as approved by Northern Baptist Convention	$932,982.00	$130,659.46	$802,322.54

Comparison of Receipts with Those of Last Year
First Six Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$65,841.04	$65,066.61	$20,831.01	.....
Individuals		21,605.44		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	52,726.25	43,987.41		$8,738.84
	$118,567.29	$130,659.46	$20,831.01	$8,738.84

*Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is also included in this figure.

American Baptist Home Mission Society

Financial Statement for six months, ending September 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Six Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$382,276.42	$42,526.19	$339,750.23
Individuals (estimated)	125,000.00	1,901.81	123,098.19
Legacies, income of Funds, Annuity Bonds (estimated)	158,792.00	87,211.41	71,580.59
Total Budget as approved by Northern Baptist Convention	$666,068.42	$131,639.41	$534,429.01

Comparison of Receipts with Those of Last Year
First Six Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$38,894.87	$42,526.19	$3,631.32	.....
Individuals	5,365.47	1,901.81	.....	$3,463.66
Legacies, Income of Funds, Annuity Bonds, etc.	56,995.21	87,211.41	30,216.20	.....
	$101,255.55	$131,639.41	$33,847.52	$3,463.66

American Baptist Publication Society

Financial Statement for six months, ending September 30th, 1910

Source of Income	Budget for 1910-1911	Receipts for Six Months	Balance required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$39,724.50	$64,464.50
Individuals (estimated)	10,000.00	4,403.95	5,596.05
Legacies, income of Funds, Annuity Bonds (estimated)	51,404.00	15,603.94	35,800.06
Total Budget as approved by Northern Baptist Convention	$165,593.00	$59,732.39	$105,860.61

Comparison of Receipts with Those of Last Year
First Six Months of Financial Year

	1909	1910	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$37,951.55	$39,724.50	$1,772.95	.....
Individuals	2,190.50	4,403.95	2,213.45	.....
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	19,565.30	15,603.94	.....	$3,961.36
	$59,707.35	$59,732.39	$3,986.40	$3,961.36

THE NEWTON THEOLOGICAL INSTITUTION

Founded in 1825. Eight Teachers

THOROUGH COURSES, ELECTIVES, GRADUATE WORK, DEGREES OFFERED. EXPENSES WITHIN ABILITY OF ALL. The Gordon School, Boston, a Training School for Christian Workers, is conducted by the Newton Seminary

For information address GEORGE E. HORR
President, Newton Centre, Mass.

THE CROZER THEOLOGICAL SEMINARY

Curriculum designed to meet requirements for any form of pastoral service. College graduates who are candidates for degree of B.D. in course may elect work in University of Pennsylvania with view to degrees of A.M. and Ph.D. Others who have not had academic training may receive diploma of the Seminary in either three or four years, according to degree of preparation in English. Commodious buildings; attractive campus; thirteen professors and instructors; special lecturers. Unsurpassed library administration and facilities for investigation. Scholarships for students of merit. Tuition and room-rent free. School year begins Sept. 28th. Address correspondence to

MILTON G. EVANS, President, CHESTER, PENNA.

Rochester Theological Seminary

ROCHESTER, N. Y.

AUGUSTUS H. STRONG, D.D., LL.D., President

Nine Professors. Eight Departments.

Old Testament, New Testament, English Bible, Church History, Theology, Christian Ethics, Homiletics, Elocution. Address correspondence to

J. W. A. STEWART, Dean.

THE KANSAS CITY THEOLOGICAL SEMINARY

Three Courses: REGULAR, GREEK, ENGLISH

Location in Metropolis of Middle West gives accessibility, opportunity for supply, observation best church work, sociological problems. Faculty able, progressive, practical and intelligently conservative.

Attendance from every part of the country.

Address President P. W. CRANNELL, D.D., KANSAS CITY, KANSAS.

COLGATE UNIVERSITY

HAMILTON, N. Y.

Founded 1819

Magnificent equipment, large endowment, moderate expenses. Famous for eighty-seven years because of her high scholastic standards and the moral tone essential to the best culture. Address

Registrar Vincent B. Fisk, Hamilton, N. Y.

DENISON UNIVERSITY

At Granville the Beautiful. Seventy-five years old. Nearly 600 students. Faculty of 45. Sixteen Buildings. An ideal college with strong curriculum and equal advantages for young men and young women. Classics, Science, Engineering, Music, Art. Admirable influences. Granville chosen as site of the New Missionary Home. Send for catalogue and information to the President,

DR. EMORY W. HUNT, Granville, Ohio.

BUCKNELL UNIVERSITY

JOHN HOWARD HARRIS, President

COLLEGE: with courses in Arts, Philosophy, Jurisprudence, Science, Chemistry, Biology and Civil and Electrical Engineering. ACADEMY: for young men and boys. INSTITUTE: for young women. SCHOOL OF MUSIC: for both sexes. Healthy surroundings, pure mountain water.

For catalogue address JOSEPH M WOLFE, Registrar, Lewisburg, Pa.

SHURTLEFF COLLEGE

The Pioneer College of the Great West. Founded in 1827. Ideally Located on the Heights above the Mississippi River, in a Place Splendidly Endowed by Nature. Has an Able and Faithful Faculty of Specialists, and a Long Record for Honest and High Grade Work. Ask for Catalogue and Information. Address

DR. J. D. S. RIGGS, President, Box M, Upper Alton, Ill.

GRAND ISLAND COLLEGE

Offers College, Academic and Music Courses
Holds Rhodes' Scholarship for Nebraska.
Is empowered to grant professional certificates to teach. For further information, address

President GEORGE SUTHERLAND,
Grand Island, Nebraska.

SIOUX FALLS COLLEGE

SIOUX FALLS, SO. DAK

The only Baptist College in the two Dakotas.
Located in the heart of our Home Mission territory it is already becoming a great evangelistic agency for good.
Excellent teachers are now employed and the highest courses of instruction are here offered.
Another new building is now needed to meet the demands of this growing school.
All communications may be addressed to

EDWARD F. JORDEN, Ph.D., D.D., Pres.

KALAMAZOO COLLEGE, KALAMAZOO MICH.

Located in a beautiful, growing city. Strong faculty, good equipment, helpful Christian influence, moderate expense. Several valuable scholarships, many opportunities for self-help. Fourteen States and Countries represented among the students. Alumni secure excellent positions.

Send for catalogue giving full information

A. GAYLORD SLOCUM, LL.D., President.

THE GORDON SCHOOL

BOSTON, MASS.

The Gordon Bible and Missionary Training School, consolidated with the Newton Theological Institution, but located in Boston, offers a two years' course of well-adapted training for Christian work. Twelve qualified instructors; tuition free; Fall term opens Oct. 12. Apply to

REV. N. R. WOOD,
Clarendon St. Baptist Church, Boston, Mass.

BAPTIST INSTITUTE *for* Christian Workers

762 SOUTH TENTH ST. PHILADELPHIA, PA.

Thorough instruction for young women desiring preparation for Home and Foreign Mission Fields, Rescue, Evangelistic, or Sunday School Work, Pastor's Assistant, etc. Course arranged especially for College Women. School of Practice in connection with the Institute. Send for Catalogue. LOUISE CLARK, B.S., Dean.

Pulpit Robes

Baptismal and Choir Gowns

Custom Tailoring

for Clergymen. Suits from $20.00
Embroidered Hangings and Bookmarks

Cox Sons & Vining
262 Fourth Avenue, New York

"Church Plans and Designs"

A BOOKLET, SENT FOR 2c. STAMP

MORRISON H. VAIL, A. I. A.
CHURCH ARCHITECT

Give name of church DIXON, ILLINOIS

The Watchman

(Founded in 1819)

A Weekly Baptist Magazine

The Watchman devotes special attention to publishing articles of inspirational and permanent value, to adequate accounts of evangelistic movements, and to discussion of the live social questions of the day.

A Journal of Human Interest

Each number contains one article of the quality of those usually found in monthly or quarterly reviews. So that the readers of *The Watchman*, in addition to a weekly Baptist newspaper and religious journal, obtain more articles of a high character than would be found in a

BAPTIST QUARTERLY REVIEW

Price, $2.50 a Year

Address:

THE WATCHMAN
Tremont Temple
BOSTON, MASS.

"CAREY-BROWN
Preacher-Citizen"

A serial story describing a fight for temperance and good government in a most realistic manner, will soon appear in

The Standard

Send 25 cents for special three-months' trial subscription and read this intensely interesting story. It alone is worth the yearly subscription price of THE STANDARD.

Sample copy on request

Goodman & Dickerson Co.
700 East Fortieth St., Chicago

THE STANDARD will keep you in touch with Baptist progress the world over

1823 *Specimen copy free* **1908**

The Examiner

The Leading Baptist Newspaper

A Chronicler of Baptist News
Bulwark of Baptist Faith
Leader of Baptist Thought

It holds the front rank of religious publications.

Not only a weekly Baptist newspaper, but a Baptist magazine.

Prints the Baptist news, the best articles, stories and book reviews.

Editors { THOMAS O. CONANT, LL.D.
JOHN B. CALVERT, D.D.

SUBSCRIPTION PRICE, $2.00 PER YEAR IN ADVANCE

The Examiner Co., 38 Park Row, New York
92

FOUNDED 1831

The Journal and Messenger

The Best Baptist Family Newspaper

True to the Bible

True to the Principles of The Baptist Denomination

True to the Cause of Missions at Home and Abroad

Reflecting the Best Thought of the Wisest and Best Men

Discussing Questions of National and World Interest

From a Religious and Christian Point of View a Paper for Fathers, Mothers and Children and the Young People

GEORGE W. LASHER, D.D., LL.D.
GROVER P. OSBORNE, LL.D. } **Editors**

422 Elm St., Cincinnati, Ohio

Sample Copies Free **Subscription Price, $2.00 a Year**

THE FOREIGN MISSION SOCIETY

PRESENTS

OUR MISSIONARIES

IN

OUR NEW RECRUITS, a leaflet illustrated by pictures of the new missionaries and containing brief sketches of their lives. *Free on application.*

AND

THE STEREOPTICON LECTURE ON "THE NEW MISSIONARIES," full of live interest, giving sidelights on the lives of the missionaries, their departure for the foreign field, and the Conference. Ready December 1st. Available for churches in New England and Atlantic Coast states. *Charges, One Dollar and express expenses each way.*

OUR MISSIONS IN JAPAN

IN THE STEREOPTICON LECTURES

PICTURESQUE JAPAN, a pleasing description of that wonderful land, illustrated with rarely beautiful slides.

THE "FUKUIN MARU" AND THE LIUCHIU ISLANDS, a well-told account of Captain Bickel's ten years of service in the Inland Sea, and of Rev. R. A. Thomson's similar work among the Liuchiu Islands, appropriately illustrated.

Both Lectures available for churches in New England and Atlantic Coast states. *Charges for each, One Dollar and express expenses both ways.*

Two Ways for You to Help

BY MAKING USE OF

THE PRAYER CYCLE OF FOREIGN MISSIONS, published quarterly; the current number devoted to the new missionaries. *Price, Ten Cents per year, postpaid.*

A PAYING BUSINESS, bright campaign document, attractively illustrated. *Free.*

Literature Department

American Baptist Foreign Mission Society

Ford Building, Boston, Mass.

Cornish

Sent to You for a Year's Free Trial

Sold Under Bond To Please

Buy no Piano or organ except on a year's approval before you agree to keep it. Make the maker prove his instrument. Then you will know whether it will please you, whether it is **all** the seller **claimed.** All Cornish instruments are sold upon one **year's free trial** before you need make up your mind to keep the instrument. That is why Cornish Instruments never disappoint. They are the only high grade instruments sold on this plan.

Buy As Low As Any Dealer

Choose Your Own Terms

By the Cornish Plan we place in your home on trial, a piano or organ under iron-clad bond to please you for twenty-five years, freight paid if you wish, at bed rock factory price, as low as any dealer could buy, give you one year to test the instrument, let you pay for it, if you wish to keep it, on terms of your own choice.

Send today for the Cornish Book which explains all and shows the choicest of our 50 latest styles. You need this book no matter when you buy, send for it at once and mention which you are interested in—piano or organ

Cornish Co. Washington, N. J. **Established Over Half A Century**

Duplex RICHMOND PATENTED D E TRADE MARK

Prayer-Topic Duplex Envelopes

The uniform Prayer-schedule adopted by the **LAYMEN'S MISSIONARY MOVEMENT** and printed on the back of envelopes of

The Duplex Envelope System

(Richmond, Va.)

The Movement urges upon all churches the use of these Prayer-Topic Duplex Envelopes. Samples and an interesting and informing descriptive booklet, free on request. (*We employ no solicitors.*)

DUPLEX—RICHMOND, VA.

750 BIBLE AND GOSPEL STUDIES

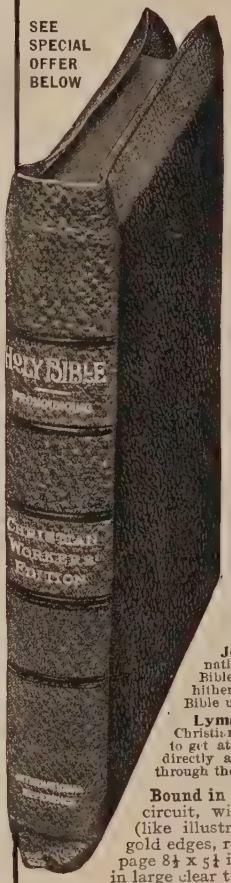
Brief Complete Outlines of Sermons, Talks, Addresses; for Students, Teachers, Preachers. Covering Old and New Testaments. **Ready Help for Leading all Meetings. Many Important and Puzzling Questions Answered. Apt References and Short Explanations. All Subjects Covered. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid. Stamps Taken. Agents Wanted.**

GEO. W. NOBLE, Lakeside Building, Chicago, Ill.

FREE

All Charges Prepaid Subject to Examination

SEE SPECIAL OFFER BELOW



EASIEST READING BIBLE

The Bible has never been published in any form in which the reading of it has been made so attractive to both old and young as in the **"International"**

CHRISTIAN WORKERS' BIBLE

By an entirely new plan, **a thread of red ink,** running from Genesis to Revelation, binds in one harmonious whole each leading topic. All the precious truths which lie hidden under the mass of unconnected matter and escape the mere reader are brought to light and tied together.

The Rev. Jesse Lyman Hurlbut, D.D., the popular authority in Bible themes, has arranged on this plan **Three Thousand Selected Texts.**

Prominent People's Opinions

John Wanamaker: International Christian Worker's Bible is an advance on anything hitherto attempted in making the Bible usable.

Lyman Abbott: Valuable to Christian Workers in their endeavor to get at the teaching of the Bible directly and immediately, and not through the medium of commentaries.

Bound in Fine Morocco, divinity circuit, with overlapping covers (like illustration), round corners, gold edges, red underneath. Size of page 8½ x 5½ ins., beautifully printed in large clear type on extra fine paper.

SPECIAL OFFER The Christian Workers' Bible will be SENT FREE for examination, all charges prepaid. If it does not please you, return it at our expense. If it does please you, remit special price.

Published at $4.75, but for quick introduction we offer it at the **SPECIAL PRICE OF $2.50.**

THE JOHN C. WINSTON CO.
PHILADELPHIA, PA.

Largest American Bible Publishers

SEND NO MONEY—Cut out Coupon and mail to-day

THE JOHN C. WINSTON CO., 1006 Arch St., Philadelphia
Please send without charge, The Christian Workers' Bible. I will remit $2.50 or return same in 5 days at your expense.

Name .....

Address .....

If you want this Bible with our Patent Thumb Index change price to **$2.85** 10B

BOOKS
For Christmas Giving

To the Student

The Living Atonement
By J. B. CHAMPION, M. A., D. D.
The work will impress any one as that of a scholarly man, earnest in search of the absolute truth. It is a work that no student can afford to ignore, and one that the more it is studied will prove itself to be an important contribution to the discussion of a vital theme.
Price, $1.25

The Gospel at Work in Modern Life
By REV. ROBERT WHITAKER
This book is unusually striking and important. It is an epoch-making message. Men and women who read this book will come to a new view of life, will have higher ideals of Christian obligations, and will experience a new stimulus in Christian service that will make life more worth while forever.
Price, 50 cents net

Men of Mark in Modern Missions
By HOWARD B. GROSE, D. D.
This booklet will be welcomed as another issue of the Forward Mission Movement Series, several numbers of which have already appeared.
Price, 15 cents net; postpaid, 18 cents

Fiction

The Gang
By FRED BRASTED
A tale of the Middle West. The struggles that attend every pioneer community in its upward development are graphically portrayed. The book is well and vividly written.
Price, $1.25

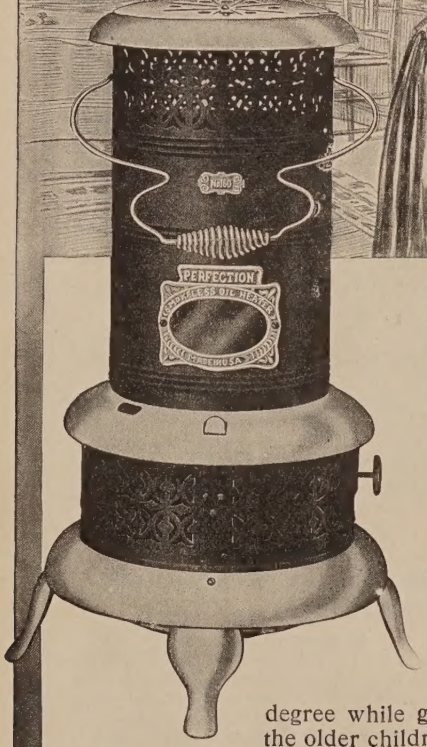
The Girl from Vermont
By MARSHALL SAUNDERS
Author of "Beautiful Joe"
"The Girl from Vermont" is as breezy as are her native hills. The characters are well drawn and its movement does not lag.
Price, $1.25

For Young People

The Young Mineralogist Series. FOR BOYS
By EDWIN J. HOUSTON
The scenes are laid in different parts of the United States, for the author believes that boys of America should become especially interested in the physical features of their own country.
Volumes I and II now issued. Price, $1.25 per copy

Janet Vardoff. FOR GIRLS
By Mrs. S. R. GRAHAM CLARK
The time of this story is about four years, and the scene of it quite diversified. Its tone is wholesome and helpful in the highest degree, and will be welcomed as a thoroughly valuable addition to the list of books especially helpful for girls.
Price, $1.50

American Baptist Publication Society
1701-1703 Chestnut St., Philadelphia



Many a mother depends upon the portable controlled heat of the

PERFECTION
SMOKELESS
OIL HEATER

Absolutely smokeless and odorless

to raise the temperature of a bathroom in the morning while bathing her baby. She then raises the temperature of the bed-room or nursery to the same degree while getting the baby to bed. When she gives the older children a warm bath and cold sponge in the evening, again she uses the heater if the bathroom is not warm enough.

The trained nurse is always glad to see a Perfection Oil Heater in a home where she is called. She knows that if it is required, she can quickly raise the temperature of the sick room without annoyance to the patient of smoke or odor if there is a Perfection Oil Heater in the home.

An indicator shows the amount of oil in the font. Filler-cap does not screw on; but is put in like a cork in a bottle, and is attached by a chain. An **automatic-locking flame spreader** prevents the wick from being turned high enough to smoke, and is easy to remove and drop back so that it can be cleaned in an instant.

The burner body or gallery cannot become wedged, and can be unscrewed in an instant for rewicking. Finished in japan or nickel; strong, durable, well-made; built for service, and yet light and ornamental. Has a cool handle and a damper top.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company

(Incorporated)

A Series of Textbooks for Religious Education

Note the completeness, the dignity, the flexibility, and the inviting appearance of the series illustrated above

For information address

THE UNIVERSITY OF CHICAGO PRESS :: :: CHICAGO, ILLINOIS

Missionaries, Save Money

time and energy by purchasing your outfits, clothing, household articles, books, tools, foodstuffs furniture, sewing machines, practically EVERYTHING YOU NEED FROM ONE HOUSE.

YOU HAVE IMPORTANT WORK TO DO. Your time is precious. Do not waste it by attempting to teach the export business to indifferent American merchants. Do not allow so-called "missionary discounts" to induce you to intrust the furnishing of your supplies to firms ignorant of the many requirements for shipping abroad. **We** guarantee Latest Goods, Best Quality, Lowest Prices, and best of all, **We Guarantee Safe Arrival at Foreign Ports.** You run no risk when you buy from Montgomery Ward & Co. Our Golden Rule of Business for 38 years has been "Treat Our Customers as we would like to be treated if we were the buyers."

We Sell More Goods Direct to Missionaries in the Field than All Other American Houses Combined

We understand all requirements as to packing, invoicing and shipping. We are especially strong in India, Africa, and the Levant, where hundreds of missionaries are proving by their regular orders that they can get better goods and better service from our house than from any other source of supply.

Thirty days from Chicago to the Orient, **$1.50 per 100 lbs., regardless of measurement,** for any and all classes of goods, is our carload rate through from Chicago to Yokohama, Kobe, Nagasaki, Shanghai, Hongkong, and Manila.

We are the only merchants in America having enough tonnage to secure the carload rate on mixed merchandise for our customers. We do a large forwarding business for other shippers to the Orient at a great saving to them. $2.00 per 100 lbs. is our rate for all goods not sold by us; which is $1.00 less than the regular first-class rate open to occasional shippers. **Missionaries tell us they not only save money by dealing with us but they also receive their goods in less time and in better condition.** If you want to send goods to missionaries **anywhere in the world,** buy the goods of us; get the benefit of our years of experience, our unlimited guarantee of safe delivery, and our exclusive shipping arrangements. Full carload of freight for the Orient leaves our shipping platform for Pacific steamers, Wednesday and Saturday of each week. A copy of our large catalogue will be sent free and postpaid to any missionary, or to friends desiring to send goods to the mission fields. If you are about to purchase an outfit or have goods to ship, write Mr. M. D. HOWELL, Export Manager. He will gladly give you any information desired. **ADDRESS FOREIGN DIVISION**

MONTGOMERY WARD & CO., CHICAGO, U. S. A.

A Teaching-Novelty for Every Lesson

You would like it? You can have it and use it. And from week to week, the plans will have that eagerly sought touch of novelty so difficult to keep up. With thirty years' teaching experience, and a rare knack of hitting upon the unusual and captivating in class work, the writer of this new help,

Amos R. Wells

shows nothing less than genius in his fertile, practical suggestions to teachers. He uses the most unexpected means of arousing keen interest in the lesson, by objects, class hand-work, pictures, bits from literature; and even on Review Sunday he is as ready as ever to give an unusual and attractive turn to the conducting of a review. This refreshingly welcome help will appear exclusively in

The Sunday School Times

(Issued Every Week. $1.00 a Year)

$1.00 Special Introductory Rate for New Subscriptions from NOW until the end of NEXT YEAR

SEND ONE DOLLAR TO-DAY

and get the remaining issues of 1910 and all the issues of 1911. Remit by check, money order or postage stamps. **1911**

THE SUNDAY SCHOOL TIMES CO., Subscription Manager, PHILADELPHIA, PA.

Let us send you on a Trip 'round the World TRAVEL and MISSIONS, only $1.75

¶ Travel in every land is the field covered by the new TRAVEL MAGAZINE. In it appear articles from the pens of well-known travelers who have visited every land, bringing to the reader the vivid portrayal of the people, places and things they have seen. Europe with its picturesque peoples, architectural splendors, and interesting life, its cities, countries, ancient castles, magnificent public buildings, and gaily thronged streets. Likewise travel in the more ancient countries with their monuments of antiquity and teeming populations will arouse wondering interest. The splendors of India, Egypt, with her archæological treasures, China in all her lethargy and unprogressiveness, Palestine and Syria under the yoke of a bygone civilization—all these will be shown. Then our own country with its matchless natural beauty, its towering mountain peaks, its majestic cañons, its marvelous cities, its yet primitive Indian life—America in all its varied life will be shown.

¶ No periodical has a subject that so lends itself to effective illustration. The pictures in the TRAVEL MAGAZINE are more remarkable and striking than those in any magazine published.

¶ Isn't it worth $1.75 to have all this wealth of travel, knowledge and fascination for a whole year, besides the best missionary magazine published? Try it. You will find it the best investment you ever made.

MISSIONS, 118 E. 28th St., New York:

Please send me TRAVEL and MISSIONS for one year. I enclose $1.75 in payment.

Name .....

Address .....

Add 50c. for Canadian postage.